

# The Nation.

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## The Week.

THERE is no doubt that there are marked signs of a revival of business, and just as little that this improvement took its rise in the veto and has been stimulated by the prospect of an early adjournment of Congress. When the legislator goes home, the citizen goes to sleep, but not sooner, apparently. There appears to be no likelihood now that any plan of tinkering the currency can be adopted this session, and as the knowledge of this spreads, trade begins to revive. The inflationists have gained about \$26,000,000 by the panic, which ought to content them. They are sufficiently disheartened by the veto, not to give up their theories, but to despair of their adoption, besides which, popular support, or as much of it as they had, has been rapidly falling away from them.

On Wednesday of last week in the Senate the Civil Rights Bill was discussed, and the House passed a resolution similar to one already adopted by the Senate for an adjournment on June 22, which was followed by a warm debate on the Post-office Appropriation Bill, and matters germane thereto, including the general reputation for probity and honor of one or two Congressmen. On Thursday the Civil Rights Bill was again discussed, Mr. Boutwell favoring it on the ground that the "public school was an epitome of life"; the Post-office and Pension Appropriation Bills were passed; and Mr. Foster made a scathing speech on the Sanborn contracts. On Friday, beyond the continued discussion of the Civil Rights Bill, little was done in either House of public interest. On Saturday the bill passed. On Monday the most important matter brought before Congress was Mr. Maynard's Currency Bill as amended by the House Banking and Currency Committee. The death of Representative Mellish was announced in both Houses.

The Civil Rights Bill, as passed by the Senate after a session lasting twenty hours, declares all citizens entitled to "full and equal enjoyment of the accommodation, advantages, and facilities" of inns, public conveyances, theatres, and other places of public amusement, common schools, and institutions of learning and benevolence supported in whole or in part by general taxation, and makes anybody denying such rights and privileges liable to \$500 damages at the suit of the aggrieved person, and to conviction of a misdemeanor with a fine of \$1,000 or one year's imprisonment. It also provides for the admission of colored persons on equal terms to grand and common juries, and gives exclusive jurisdiction of all cases arising under the act to the United States Courts. The only class on which the act is likely to bear hard are managers of theatres, hotel-keepers, and captains of steamboats, who are likely, for a while at least, to have a good deal of trouble with proud white men and women about eating with colored people; and the trouble will probably be increased by the fact that the lower down a white man is in the social scale, the more it shocks him to be brought into contact with colored people in a social way. But, though public opinion influences legislation, legislation also influences public opinion; and we dare say the act will do much towards eradicating the prejudices which now make travelling so serious a matter for a well-behaved colored man or woman. As regards theatres and places of amusement, we doubt if the law can be successfully enforced until the need of it has ceased, and there are but few "institutions of learning and benevolence" supported wholly or in part by general taxation to which negroes are not already admitted. The strongest objection to the law, apart from its bearing on the common schools, is its possible effect on the minds of 800,000 ignorant voters, in spreading delusions as to

the powers and duty of Congress in the matter of social equality, and as to the means by which social equality is to be obtained. Anything which leads ignorant men, in however slight a degree, to suppose that it can be the result of anything but achievement in the various fields of honest activity, is in these times a national misfortune.

The most important clause in the act, as regards the community at large, is that relating to the common schools, which may be fairly called a blow aimed at popular education. Nothing of the kind can well be more certain than that in those parts of the country in which negroes abound the white children will not attend mixed schools. They might be forced into such schools, as a correspondent from Tennessee remarks, by a large standing army, but they cannot be educated in them against their will and that of their friends. This seems a small matter at the North, but at the South it is a very serious matter, and would result, in many of the States, in excluding the white population altogether from the benefits of popular education, and would at the same time have a most deplorable influence in stimulating the color prejudice, the very thing the act is intended to destroy. Nothing but the growth of knowledge will give the negroes full equality in the eyes of the whites, and to spread knowledge by any means ought, therefore, to be the first object of the friends of the negro. To impede or retard it for the sake of the barren assertion of equality implied in having the children of the two races sit on the same bench seems the sacrifice of the substance to the shadow.

On Thursday, in the House of Representatives, the bill for the admission of New Mexico as a State came up. Mr. Potter of New York opposed the bill ably, declaring that the population of New Mexico was less than 100,000 by the last census; that they were just as well off as a Territory, and that the United States were better off, inasmuch as the admission of two Senators from such a scantily-populated locality was an injustice to the older and thickly populated and civilized States. To this Mr. Maynard of Tennessee replied that there were small States in the East as well as in the West. Mr. Hoskins of New York advocated the bill on the ground that the population was not less than 130,000. Mr. G. F. Hoar of Massachusetts opposed the bill for two reasons—first, that five-sixths of the population could not read or write, and a very large proportion of it did not understand English; second, that as the Government was obliged to use the military arm to keep down mobs in Arkansas, Louisiana, and often other States, New Mexico might as well be let alone. To this Mr. Kasson of Iowa replied by a vindication of the character of the population, and a suggestion that any criticisms of their ignorance were not becoming on the part of a distinguished member of the Republican party, which had given suffrage to 4,000,000 negroes in the South. Mr. Cox opposed the bill for reasons of his own, declaring as to the argument of Mr. Potter that "sovereignty was as good for a little State as for a big one," and that "he himself was the equal on that floor with the biggest of his fellow-members." The bill then passed by a vote of 160 to 54.

The Committee of Ways and Means a week ago authorized Mr. Foster to report a resolution censuring Messrs. Richardson, Sawyer, and Banfield for their conduct in the Sanborn contract affair. The consideration of the resolution has been postponed, at first on account of General Butler's health, and now a tremendous effort is being made on the part of the friends of the inculpatated officials to have the resolution killed in committee. The friends of Mr. Richardson are, it is needless to say, the friends of the Administration, and that gentleman's misfortunes are said to have excited "the warmest sympathy among his Cabinet associates and senator."

The committee have also adopted a resolution declaring that the proceedings under the Sanborn contracts have resulted in fraudulent abstraction of Government money, and directing the Secretary of the Treasury to institute proceedings to recover it.

The Governor of Wisconsin, Mr. Wm. R. Taylor, has issued a manifesto on the subject of the Wisconsin railroad war. He says that although the Wisconsin railroad law was passed March 11, "in the firm conviction of the necessity and validity of such legislation," and although it did not go into effect until the 28th of April, the companies, "far from using this period of forty-eight days" for the purpose of arranging their business "so as to meet its requirements," "appear to have employed it in conspiring against the law," and "in laying plans to defeat its operation" by "procuring" and "widely publishing the opinions of counsel hitherto in high repute" denying the constitutionality of the law. The legislature, Mr. Taylor continues,

"anticipating no such extraordinary and flagrant violation and contempt of its statutes, has made no provision to enable either the Executive or the Railroad Commissioners to meet the emergency with extraordinary means; it simply provided that every infraction should be punished by the ordinary means of prosecuting to conviction and punishment by fine and damages every offender. It naturally assumed that the people who had so repeatedly made the charge of extortion and oppression, only waited for an opportunity to apply the remedy for their grievances; that they were prepared for a prompt discharge of the patriotic duty of co-operating with the public authorities for a vindication of the sovereignty of the State, and for the enforcement of a law by themselves declared to be essential to the general welfare. And hence, although ample facilities are afforded for the convenient trial of offenders by giving to Justices of the Peace concurrent jurisdiction with the Circuit Courts, yet, as in other actions of a criminal nature, no prosecution can originate otherwise than in complaint made by the injured party or some other person having knowledge of the offence"—

and he therefore advises all citizens to prosecute for violation of the law, and all local prosecuting, judicial, and other officers to assist them. One aged citizen, Mr. Jesse Hinckley, has already begun proceedings by getting himself ejected from the cars of the St. Paul road for failure to pay two cents in addition to the legal fare demanded of him by the road. He has accordingly begun a suit for \$2,500 damages. We are sorry to say that the Chicago *Tribune* makes fun of this aged gentleman, and ridicules his endeavors to secure cheap transportation.

In Illinois an attempt has been made by the Chicago and Alton Railroad to transfer (by *certiorari*) the suit between the State and themselves, growing out of the Illinois Railroad Law, to the United States Courts, under the Fourteenth Amendment and the United States statute of April 20, 1871, enacting that "any person who, under color of any law, statute, ordinance, regulation, custom, or usage of any State, shall subject, or cause to be subjected, any person within the jurisdiction of the United States to the deprivation of any rights, privileges, or immunities, secured by the Constitution of the United States, shall, any such law, statute, ordinance, regulation, custom, or usage of the State to the contrary notwithstanding, be liable to the party injured, in any action at law, suit in equity, or other proper proceeding for redress, such proceeding to be prosecuted in the several District or Circuit Courts of the United States with, and subject to, the same rights of appeal and review upon error, and other remedies provided in the law organizing such courts, under provision of the act of the 9th of April, 1866, entitled 'An Act to protect all persons in the United States in their civil rights, and furnish the means of their vindication,' and the other remedial laws of the United States which are in their nature applicable in such cases." The attempt has failed, the local judge in Sangamon County holding that the amendment and act do not apply to such cases, chiefly on the ground that the acts and amendments refer to natural persons and not corporations. Whether this decision is right or not it makes little difference, for ultimately these cases will get before the Supreme Court of the United States, and there must be decided on their general merits.

Chicago, of all places in the world, has been the scene for some weeks past of a trial for heresy, in which the defendant was Professor Swing, the popular and greatly respected pastor of one of the largest Presbyterian churches in the city. He was accused by another influential minister, Professor Patton; but after a long investigation the Presbytery pronounced him sound on the points on which he was assailed—viz., the inspiration of the Bible, the Trinity, the mediatorship of Christ, and the final separation of the righteous and wicked. Professor Patton was not, however, content with this deliverance, and prepared to appeal to the Synod, when he was checked in his course by Professor Swing's withdrawal from the Presbyterian Church, which, in fact, reduced the whole proceeding from first to last to absurdity. Professor Swing virtually declares that he prefers the extreme penalty of the law to the trouble and annoyance of vindicating himself before the church courts. The moral of the story is, that there are but few ministers in the country whose doctrines will bear the application of any denominational test, and fewer still who will submit to the application. Men who are very popular and able, and who are therefore the only ones worth pursuing for heresy, are nearly all ready, as we have just seen in Henry Ward Beecher's case, to stand alone, and, as long as their pews are well filled, do not greatly care whether they have a denomination at their backs or not. The bearing of all this on the position of the poorer congregations and the more obscure ministers suggests a good deal of comment, which the denominational papers will doubtless make.

The enquiry into the Mill River disaster in Massachusetts has thus far resulted in confirming the impression that it was the result of the grossest carelessness in the construction of the reservoir. This reservoir, which is three or four miles above the village of Williamsburg, was made by means of an immense dam, consisting of a stone wall strengthened on both sides by earth embankments. The dam was several hundred feet from end to end, having in the middle a small iron supply-pipe through which water was let on for the mills down the stream as it was needed. It was built, or supposed to be built, by a committee of the mill-owners, but in the records of the Reservoir Company no appointment of any building committee can be found. It is the opinion of competent engineers that the work, both on the wall and the embankment, was improperly done; that the slightness of the wall would have been of no consequence had the earth been properly put in; and, on the other hand, the recklessness with which the embankment was thrown up would have been of small importance if the wall had been strong. The wall is not more than five and a half feet thick at the base, except at the middle of the stream, where it was strengthened by perhaps a foot, and the earth embankment was made without a sufficient slope towards the water, and the earth, instead of being solid, can now be seen to have been thrown in "as it came" with brush-wood and other things mixed with it in such a way as to furnish a convenient means of percolation for the water. Add to this that the dam has been known for at least a year to be in a dangerous condition; that there is no doubt that the contract was made with extreme parsimony, the original estimates having been \$100,000, then having been cut down at the request of the owners to \$90,000, and the engineers having been then thrown over and the dam built for \$35,000—and we have an awful monument of human folly and cupidity. The wall does not seem to have been built of quarried stone; the greater part of it, at any rate, was made of boulders and other stones of all shapes and sizes, some of which are said to be of "rotten-stone," i. e., stone which the action of the water disintegrated and destroyed. The cement taken from the wall seems also to be worthless.

The last event of importance in South Carolinian politics is the attempt to arrest Moses, the governor, on a warrant issued under an indictment for "larceny with fraudulent intent." The facts of the case seem to be that the Ring, having exhausted their powers of



stealing under legal forms, such as extravagant appropriations and the like, have taken to bold robbery of the money received for taxes. The county treasurers have accordingly begun to make away with and distribute the funds in their hands. One of them, H. A. Smith, the Treasurer of Fairfield County, pleaded guilty to a charge of this kind some weeks ago, and the judge, Mackey (a radical), in sentencing him, said that he "was performing a duty purely technical and formal, and the judgment itself was but the precursor of a pardon which would surely follow." Accordingly, the sentence was shortly afterwards commuted from a term in the penitentiary to a brief imprisonment in the county jail. It then came out that Moses, the governor, had received \$6,000 of the money stolen by another treasurer, Humbird of Orange County, and the Grand Jury accordingly indicted both of them, and a warrant was issued for Moses's arrest; but on the sheriff's attempting to execute it the culprit called out his colored militia, and surrounded his house with armed guards, whom he treated copiously to champagne in his "handsome parlors." He was not arrested, but a day has been set down for his trial. So there are evidently hopes in some quarters that he will put in an appearance.

What the condition of the State is may be inferred without much difficulty from the foregoing, but one or two other facts may be cited which make the picture more vivid. The taxpayers of Charleston County have not a single representative in the Legislature, the majority being composed of swarms of negro laborers and loafers. During the month of May 2,900 pieces of real estate in this county alone were put up for sale for arrears of taxes, and there being no bidders, were forfeited to the State. As there is little likelihood of their being redeemed, the Ring will be obliged to hold them, and will probably divide them among their followers, after the manner of the Frankish chieftains in Gaul and William the Conqueror in England. Other counties are fast approaching the same condition. Judge Mackey has recently delivered a speech in Sumter, in which he said that though \$300,000 had been taken in taxation during the past year for the common schools, the schools are actually less efficient now than they were in 1859—before the war; for though the school population is three times as large now as it was then, yet the schools were then open ten months in the year, while they are now only open *two*. He said Louisiana, Arkansas, and Mississippi were in the same plight as South Carolina; and ascribed the recent terrible overflow of the Mississippi, by which 200,000 persons, white and colored, have been reduced to destitution, to the theft by politicians of the \$30,000,000 voted by the States along the banks to keep the levees in order.

The Directors of the Emma Mine made their report to the general meeting of the shareholders on the 15th inst. They express "the utmost regret over the unsatisfactory character of the accounts." They say that "enormous outlay" at the mine has been necessary, while the product has been so much smaller than in the previous year that "the ore account shows a surplus of only about £17,000." They wind up by saying that while some rich parcels of ore have been discovered since December last, "nothing has been discovered sufficient to justify the glowing rumors which have been freely current outside," and they warn the shareholders against "placing any confidence in outside reports." The committee appointed by the shareholders in June, 1873, to confer with the directors on the condition and prospects of the mine, speak in an equally melancholy tone. Several of the members have resigned. The remnant of four make the report, and "observe that the future prospects of the mine must depend entirely on explorations," a fact with which, however, the public was already tolerably familiar. General Schenck or Mr. Park could have told anybody the same thing. In fact, it is substantially the same proposition as that laid down by the pious Park, when he declared that "the quantity of ore in the mine was known only to Him who made it." The committee close by regretting "that they have not been successful

in restoring the mine to a flourishing condition," but point with satisfaction to one result—viz., that "the shareholders have been kept fully informed of the real state of affairs." We think they may now point to one other circumstance with satisfaction, if not with pride, viz., that Mr. Park is not going to be a candidate for the governorship of Vermont. We believe there is a general agreement in both hemispheres that, in retiring, Mr. Park has pursued a judicious and manly course.

The French Ministerial crisis has at last ended in the creation of a ministry of Marshal MacMahon's own, in which little or no attention seems to have been paid to the representation of the parties in the Assembly, and which seems to be designed mainly to carry on the business of the Government. The majority of the Assembly, on discovering how matters stood, seem to have come to the conclusion that the best thing to do under the circumstances was to support it, and this the latest advices inform us they are going to do. It is a somewhat significant circumstance that General de Cissey has been placed at its head as Minister of War. He belongs to the Right Centre; and next in order comes the Duc Decazes, also of the Right Centre, with an Orleanist flavor. One, M. Magoe, the Minister of Finance, is a Bonapartist. Of the others, who are less known to fame, three are pronounced Monarchists, and all the others belong to the Right Centre. The Left and Left Centre are not represented. At the latest election in the Department of the Nièvre, the Bonapartist candidate was returned, and there is no doubt that the party, if not gaining in strength, is showing increased activity. The prevailing opinion seems to be, at this writing, that the new Ministry will be allowed to go on quietly as long as it attempts no constituent work. Should it do so, it would probably be met by a combination like that before which the Duc de Broglie succumbed.

The Paris correspondent of the London *Times* tells a story, which he says reached him from a "very confidential source," of a conversation between Prince Bismarck and Victor Emanuel when the King visited Berlin last year, which, if even partially correct, throws some light on the causes of the uneasiness of the German Government on the subject of its own armaments and the attitude of France. Prince Bismarck said in substance that he had made a great mistake in concluding peace with France as he did and when he did. He had overestimated her military resources, but he had underestimated her financial resources. He knew all about the army, but he supposed it would be sustained by a great popular uprising like that of Prussia in 1813; but nothing of the kind occurred. On the other hand, a large portion of France never felt the war or knew anything of its sufferings and hardships, and it was clear that he had no adequate idea of the vast concealed wealth of the country. Had he imagined what it was, he would have overrun the whole country down to the Mediterranean, and fixed the indemnity at \$2,000,000,000. This would have struck terror into the whole population, and effectively crippled it. As it is, a large portion of the people have no realizing sense of what war means, and the country at large has not found the payment to Germany a heavy burden; so that there is danger that an early opportunity may be seized of trying to wreak vengeance, and Germany is thus placed under the necessity of keeping up an enormous force, it may be for fifty years to come.

From the other parts of Europe there is no news of much importance. The Ministry has resigned in Italy over a financial difficulty, the details of which have not reached us, but the King has refused to accept their resignation, and they have gone back to their work. In Spain the Carlists are evidently scotched not killed, and still show themselves in considerable force and with annoying pertinacity on the hills behind Bilbao. Don Carlos has issued a proclamation to his troops, in which he may be almost said to congratulate them on their defeat as a final proof of their courage and endurance, and which certainly shows no sign of any intention to give up the contest.

## THE EARLY ADJOURNMENT OF CONGRESS.

ONE of the most painful illustrations of the incapacity or venality of modern legislative bodies may be found in that general sense of relief which almost invariably follows an adjournment. It seems incredible that so long as an intelligent people are represented by men of their own choice there should be this chronic mistrust, and that year after year different communities, having the free use of the ballot and able to use it without intimidation, should choose as rulers men in whom they have no confidence whatever. The general desire for an early adjournment is but a repetition of the fable of King Log or King Stork. A legislative body in session with power to do something is King Stork; a legislative body dissolved and able to do nothing is King Log. But why a community should be limited in its choice like the frogs of old to King Log or King Stork, is a question which may puzzle many a philosopher as it has in its fable form puzzled many a schoolboy. So long, however, as the business of a legislative body consists chiefly in manufacturing private legislation for the benefit of individuals instead of general legislation for the benefit of the community, and so long as legislative bodies consist of ignorant men filled with that intermeddling spirit of paternal government which is constantly deranging the business or industrial interests of a country, just so long it is inevitable that the country will be chiefly anxious to be rid of their services. The modern politician also has a clear idea of holding the party in power responsible for all the things which it does accomplish, and consequently the shrewd managers of the party in power are generally anxious to have the party do as few things as possible. Neither set of politicians seems to have yet learned that there is a responsibility for things left undone as well as for things done. The people, therefore, on the one hand, and the party managers of the Administration on the other, are frequently in accord upon the general proposition that an early adjournment is the safest and best thing for the country.

With such an accumulation, however, of things in arrear as we now have in this country, it is not surprising that the public have become less desirous of having Congress adjourn, and indeed somewhat anxious that a number of matters shall be disposed of before adjournment takes place. At present, too, there are fewer causes for apprehension than generally is the case. The inflation danger is happily out of the way, and the country has a solid assurance to rest upon that the present Congress cannot inflict upon us any serious injury of that kind. Neither are there any great combinations to tinker the revenue laws and change the price of commodities by putting duties up or down. The lively regard which the present session has developed for retrenchment and reform, or, in plainer language, the fear which the Congressman has of increasing taxation on the one hand or letting the Treasury go to protest on the other, has effectually shut out many of the usual schemes for obtaining pecuniary aid from Congress. In short, there has never been the time when people in general ought to be more willing that Congress should remain in session and effect something useful in the way of legislation.

So far from approving an arbitrary determination to adjourn on the 22d of June while the business of Congress is in its present unprecedentedly disordered and unfinished state, most people who have looked into the question of adjournment would prefer a determination that Congress should remain in session a week after the passage of the last annual appropriation bill. To fix upon the final adjournment at this time, while the work of legislation is in its present condition, is virtually to throw all of the money bills into "the last days of the session." In a few days we shall have everything done under a suspension of the rules, which in plain English means in a reckless, disorderly, and dangerous manner, and the business then to be done will be the most important of the entire session. How an experienced legislator like Mr. Dawes can deliberately seek to plunge Congress into that annual reign of chaos, must puzzle the common mind to understand. Nothing can be more irrational or illogical than for a deliberative body to resolve

that it will adjourn on a certain day, and bring about its adjournment then by doing its work in an improper manner. Undoubtedly Congress must adjourn some time, and undoubtedly a great deal of work must remain unfinished; but Congress does not, by this arbitrary resolve, face the difficulty. Congress, in effect, says, "We will force through everything that must be passed, and as many things beside as may have the luck to get through. We will not throw an appropriation bill over, and we will not allow time enough for its proper consideration. And we will practically take away from the President his opportunity for vetoing an improper section like the salary-grab provision; we will pass the bills, and we will go home immediately afterward, and will trust that any usual robbery will not be found out until after the next Congressional election."

Instead of this childish proceeding, which annually shocks or disgusts the public mind, it would be much better to approach in some way the management of legislative business which devolves upon the ministry in Parliament. What we sadly need in our legislation is intelligent discrimination on the one hand, and political responsibility on the other. There should be some directing intelligence to pick out from the mass of bills those which can and ought to be acted upon, and also a tangible responsibility as regards those matters which are annually passed over. There are now such measures as the distribution of the Geneva Award, and the act abolishing moieties, and the bill codifying the statutes of the United States, which the country may reasonably expect to see enacted. To leave such matters unfinished, and go home because Congressmen resolve that they will go home, is quite as heinous a disregard of duty as to enact any ordinarily unpopular law. While our governmental affairs are in their present confusion, the sins of omission threaten to be quite as pernicious as those of commission. Responsibility for the former belongs and should be brought home to the controlling majority. What the individual member of Congress voted for, his constituents may call him to account for; but it is idle to expect that a constituency will call a member to account for not voting upon a measure which he never had an opportunity to vote upon. As to the undone business, the individual is peculiarly exempt from responsibility; and as this responsibility belongs to somebody, it must be charged to the party in power. We cannot in this country readily reform our Constitution so as to have a responsible management upon the floor of Congress in the shape of the Cabinet, and it is by no means clear that such a system would work well in this country; but it is perfectly feasible to have some directing political intelligence which shall shape the work of Congress and enable the party as a party to do what it should do in the way of legislation, and enable the people as a constituency to judge intelligibly of the management which leaves too much work undone. If the Republican caucus were to appoint a committee of management to designate those bills of a general character which should be taken up, and if the caucus were to resolve that the President should have a reasonable time after the passage of the appropriation bills to examine them, so that an objectionable provision might be returned with his objection, and the bill be passed with the objectionable item stricken out, we should then be in a fair way of extricating the public business from "the last days of the session," and of holding a political majority directly to that responsibility which properly belongs to them.

But there are some other matters connected with the present Congress which the country cannot afford to have put aside until after the next Congressional election. The Committee on Pensions has not yet reported upon the charges against the Commissioner of Pensions, though substantiated by his own extraordinary confession. No means have yet been devised for diminishing the extraordinary list of persons awaiting the action of the Pension Bureau. Does this Republican Congress intend to assume all responsibility for the Commissioner of Pensions? The Commissioner is still in his office; Mrs. Barnard is still reiterating her charges under oath, and averring, in very decided terms, her ability



and readiness to prove them; 50,000 needy persons, chiefly broken-down men, widows, and orphans, are awaiting the action of a bureau managed as this has been. Is it to be understood that the political majority intend to ratify all that has been done and left undone in the Pension Bureau? Is that to be one of the confessed sins of the party in the coming Congressional campaign? Again, we read in the recent speech of Mr. Foster, to whom more than to any other man the country is indebted for the Sanborn exposures, and who is a member of the Republican majority, the following charges against the present Republican Secretary of the Treasury:

"My position as a member of the Ways and Means Committee is such as to give me some knowledge of the duties of the Secretary of the Treasury. I cannot overlook the carelessness and generally loose management of this matter by the Treasury Department. Their several contradictions and disagreements about matters of which there should be perfect accord is a fact to be deplored. Their attempt to shift responsibility one from the other is discreditable to all of them implicated in this transaction. It is impossible with the evidence now before us to determine just where the responsibility for the maladministration of the law rests; but that it rests somewhere in the Treasury Department is the general verdict of all who have given this matter their attention. The motive governing and controlling its administration I am not able yet to understand; but I do know that Sanborn has been permitted to collect taxes that could have been easily collected by the ordinary agencies, and the Treasury in its present depleted condition has been robbed of over \$200,000, and this money has gone into the pockets of Sanborn. The Department permitting this irregularity is deserving the condemnation of the people, and the officers controlling it are unfit to remain in its charge."

The condemnation which Mr. Foster here pronounces remains absolutely uncontradicted in Congress, and is acquiesced in by every member of the Committee. Is it now intended by Congress to go placidly home, leaving the financial department of the Government under the charge of a secretary "unfit to remain in its charge"? Mr. Richardson does not occupy the position of an officer against whom charges have been made which are still pending and undetermined. On the contrary, so far as the House of Representatives is concerned, he has been tried and convicted. In the investigation, he had a much larger opportunity to clear his conduct than he would have had if he had been upon trial; for he was allowed to appear and testify for himself, and lay before Congress not only his defence but his excuses. He was also at liberty to produce any witness or to call for any document. When Congress is possessed of such facts, and substantially every member of the Investigating Committee is of Mr. Foster's opinion, does not the responsibility which ordinarily rests upon the President also extend to Congress? Can Congress shake off the responsibility of abandoning the Treasury to this official "unfit to remain in its charge"? At this time of writing, the Washington organs announce that no resolution of censure will be passed and nothing will be done. If this be the efficiency of the House immediately before a Congressional election, what will be its inaction afterward?

#### THE REVIVAL OF BUSINESS.

THE fact, of which there is now no question, that the panic found the general trade of the country in a thoroughly healthy condition, is leading to a good deal of wonder why business does not revive more rapidly. All through the depression of last winter people flattered themselves that the spring would bring back at least a portion of the usual activity, and that before summer we should be in a fair way to forget our woes. These expectations have not been realized. The dulness in every branch of industry is very great. Even stock speculation, which is usually most active when slower modes of making or losing fortunes are most neglected, is, in spite of the cheapness of money, almost extinct. The state of things, people say, is even worse than after 1857, when trade in general was unquestionably very unsound and commercial credit wildly expanded; and, making allowance for the softening influence of time on the memory of past calamities, we believe they are right. There is greater depression than in 1858; the process of recovery has thus far been slower; the commercial elasticity of the community appears to be smaller. We think it may safely be said that there is more doubt about the future than there was after the last panic, and greater hesita-

tion about entering on enterprises requiring a long period for their completion.

Next to exaggerating the extent of a calamity, however, nothing does more harm than going down too deep in search of its causes, and yet this is what is done after nearly every commercial crisis. The causes of these crises almost always lie on the surface. They are, in fact, to be found among the very conditions of commercial prosperity, and they have to be met and guarded against, like the dangers of the sea or the railroad, by ordinary and simple precautions, without waiting for extraordinary changes in human character. But our tendency is, every time a crash overtakes us, to look for the explanation of it in some subtle defect of national character or some weakness of human nature which the world has had to struggle under since the dawn of civilization, and which there is not the least chance of our seeing cured in our time. Just now, one hears from every side that the source of all our present trouble, and the reason why we do not take heart and go to work again, are "speculation" and "extravagant living." It is not from the pulpit or from the newspaper only one hears this, but from grave financiers and economists, and one does not now hear it for the first time. There has not been a year since the foundation of the Government in which the destruction of America from these two agencies has not been solemnly predicted. The late Horace Greeley showed, about forty times a year during his long career, that our importations of foreign luxuries were fast leading us to our doom; and, since his death, it has been proved over and over again to the satisfaction of many people that if we sell great quantities of bonds to foreigners for cash, and put the cash into domestic improvements, and the improvements do not yield interest, we shall be surely ruined. Since September last, however, this last outcry has had an almost comic turn given to it. We have, since the war, sold enormous numbers of bonds to foreigners, and received immense sums of money for them, and this money has been invested in ways some of which are not, for the present at least, productive enough to yield interest, and many of which never will be. The conditions of ruin were all present last September, and it only remained for the failure of Jay Cooke to give the signal for it. But it now turns out, as it is only needed common sense to enable one to foresee, that it is the unhappy foreigners who are ruined or incommoded, if anybody is, and not we. There is no way as yet discovered of removing the useless railroads constructed with their money. The awful burden of interest which was to "carry the gold out of the country" and fill American homes with distress, we have handsomely got rid of by not paying it unless it had been earned. There has been no disposition exhibited in any quarter, so far as we know, on the part of American fathers and husbands to reduce their families to want in order to meet the coupons of the London and Amsterdam bankers, or even those of the German and French peasants. In fact, if the London or Amsterdam banker were to say to-day to any of our newspaper or financial moralists, "What was it you were afraid of when you were wailing so piteously, three or four years ago, over the sale of bonds to me? Did you expect to have to pay the interest out of your private purse? In what way did you think my money was going to ruin you? Did you really believe that my making a railroad through your State with my savings would bring you to poverty, or were you only making a professional noise about nothing?"—he would probably be answered with a dry grin.

The present outcry about extravagance and speculation is of somewhat the same fallacious character as the outcry about borrowing money from foreigners. Many good people talk after a financial panic as if every man ought to live in constant expectation of a panic, with his expenses cut down to as low a point, and his comforts and luxuries as much curtailed, as if his securities were all worth forty per cent. less than the market quotation, and his real estate unsalable, and as if the end of toiling, and saving, and venturing was not enjoyment, and, in short, as if the great majority of men did not know how to manage their own affairs. In fact, much, if not most, of the moralizing about trade and finance we listen to is based

on the same great delusion as the political economy of the Middle Ages, and is indeed a relic of it. The sweeping away of this delusion is the principal achievement of modern economical science, and every one in whose head it still lingers may feel assured that his financial preaching will be vapid and barren. This delusion consists in the belief either that the individuals engaged in making and spending money in commerce or manufactures do not understand their own interest, that they either make it in a wrong way or spend it foolishly, or that the sum of their transactions, though profitable for each of those engaged in them, is detrimental to the community at large. Efforts are made to remedy the first of these evils by sermons against luxury and extravagance, and the second by custom-house legislation. Nevertheless, nothing is more certain than in every industrious community, even when ignorant, as that of France is, almost all live within their income, and the great majority save; and that very few indeed buy silks or drink wine except those who can afford it safely, and that lamentations over the returns of their importations at the custom-house are simply impertinences. So also, it may be said of speculation, when the word is used in the bad sense it usually bears after panics, that it is nothing more nor less than excess of hopefulness. To destroy it, and prevent its producing panics, we should have to kill at its roots the disposition to take sanguine views of the future, and labor hard for distant results, on which the commercial greatness and prosperity of the Anglo-Saxon race in every quarter of the globe is built. It is quite true that the excessive railroad-building of the last ten years is due to it, but it is also true that without it we should have had no railroads at all. Men as cautious, as doubtful, as determined to be on the safe side, as men would have to be in order to save us all commercial trouble, would never touch such undertakings as every railroad in the United States seemed when it was first talked of, and particularly the railroads of the West. There is not one of the latter which had not, when first projected, that character of reckless audacity which last September brought reproach on so many railroad men. No man with only just courage enough to pursue the certain would have touched one of them; but if through our preaching or legislation we could make this caution a national characteristic, we should undoubtedly escape crises, but we should dry up the sources of American progress, and the future would pass into the hands of bolder races. We should be safe as the French are, but like them we should decline, and we should lose the immeasurable enjoyment which the winning nations of the world draw from their confidence in their own strength.

There is, in short, only one thing about the crisis through which we are passing to make it in any degree graver than those which have preceded it, or to account for the slowness of our recovery. We are, indeed, in all other respects vastly better off than in 1857. There is not a single condition of the national trade and industry which is not favorable. We will add, too, that, serious as are some of the inferences which have been drawn from the late revelations of dishonesty, the honesty of the community at any given period has to be measured not by the number or magnitude of its frauds or defalcations, but by the extent to which it carries its system of credit; and, judged by this test, we doubt if we have, as compared with other nations, anything to complain of. Where there is great trust there will, in the present state of human nature, be great abuse of trust, and until men find it harder than they do in this country to get hold of other people's money, there will be a large percentage of failures to render a satisfactory account of it. The abnormal feature in the existing situation, and the one which makes the return of confidence so slow, is the power of Congress over the currency. That this is most alarming there is no denying, but that it has alarmed people thoroughly, and has produced extraordinary dulness in trade, we hold to be a remarkable proof of the healthy condition of the public mind. Had there been any disposition shown by the business men of the country to trust the regulation of its money to such persons as Morton and Logan, or to accept from their brains any plan of relief from present difficulties, or to

work out of their troubles by any doubtful device, it would indeed have justified serious apprehensions as to the financial future. But there has been no sign of any such disposition. On the contrary, the deepening of the depression in all branches of industry which accompanied the preparation of Congressional means of relief, showed that the only influence which could really endanger our prospects—popular delusion as to the conditions of recovery—does not exist. Those most concerned evidently know that they must get well now, as they got well in 1857, by economy and hard work, and not by tinkering the standard of value. Moreover, the Congressional performances of the past winter, dismal as is the revelation they have made of the mental and moral condition of the political class, and much harm as they may have done for the moment to the material interests of the country, have served an invaluable purpose as a means of educating public opinion about the nature and functions of money. We think it would be safe to estimate their value in this light at one hundred millions of dollars. No other agency which could have been devised would have done so much to rid the public mind of the mischievous hallucinations about the greenbacks with which it had been filled by the patriotic exaltation of the war. The experience of mankind seemed to count for nothing against the services rendered by the legal-tender notes in 1861-2-3, until Logan and Kelley and Morton began to unfold their plans for making the "battle-born and blood-sealed greenback" a permanent agency in human regeneration. What this has accomplished could not have been accomplished by half a century of schools, and professorships, and books. We may be sure now, as we could not have been sure a year ago, that when we next go to war we shall raise money by selling bonds or taxation, and shall not cherish the right to issue irredeemable paper as one of the bulwarks of the national existence.

## ENGLAND.

LONDON, May 9, 1874.

THE lock-out of the farm-laborers in the eastern counties continues, in spite of the energetic and disinterested efforts of persons of the highest influence and authority to bring about a peaceful and amicable adjustment of the mutual relations of employers and employed. Mr. Samuel Morley, Mr. Mundella, Mr. Thomas Hughes, and other sympathizers with the unionists, have endeavored to procure a settlement by arbitration; but one can scarcely be surprised if their good offices are peremptorily rejected by the farmers, who regard them as most pernicious and offensive intermeddlers in other people's business. Mr. Morley has been the mainstay of the National Agricultural Laborers' Union from the first, and has quite recently contributed £500 to its funds in view of the present crisis. Now, Mr. Morley is a successful tradesman and manufacturer, and almost a professional philanthropist. No one can call in question the purity and singleness of his motives in upholding the cause of labor. Still, the farmers resent his intrusion here as an impertinence. "What right," they ask, "has a wholesale hosier, who never owned a rood of ground outside his kitchen garden, and scarcely knows a marigold from a swede, to dictate to us the rate of wages and the terms upon which we may carry on our business?" Mr. Mundella is an excellent Radical M.P., and a chosen representative of the notorious trades-unionists of Sheffield; he is a very busy democratic reformer, talks well, and is, altogether, an important personage; but what does he know about farming? Mr. Thomas Hughes, no doubt, is a country-born gentleman, son and brother of a squire; but he, too, is a Radical with a craze for 'the working-man,' and a champion of trades-unionists. How can we admit his intercession when we are determined to put down unionists and paid agitators, those fellows who go screaming about the country, denouncing us as heartless tyrants, and our laborers as slaves and serfs? This is the sort of language I have heard the farmers use; and, however prejudiced or passionate it may be, one must own that it is not without a certain show of sense. Nevertheless, it is but just to Mr. Morley and his colleagues in this matter to add that they have really been acting in a most equitable and conciliatory spirit, and have urged the unionists to cancel those rules which are most obnoxious to the farmers, while counselling the latter to set themselves right with public opinion by consenting to an arbitration in which the interests of both parties shall be fairly and fully considered.

The farmers, however, are in no mood just yet to listen to counsels of conciliation even from advisers far more worthy of respect and confidence in their eyes than radical manufacturers and philanthropists. The Speaker of the House of Commons, a model landlord and a practical agriculturist, who



proposed some time ago to give his laborers a co-operative share in the profits of his land, has been invoked as a mediator in the present conflict, and has consented to act; but neither his mediation, nor that of Sir Edward Kerrison, a resident Suffolk landowner of the highest character, and respected by all his neighbors, who deprecates the aggressive attitude of the farmers while he recommends the unionists to moderate their terms, finds favor. Sir Edward says in substance, Let us admit the right of farm laborers, as of every other class, to combine for the protection of their interests; let us ask no questions about unionist or non-unionist; but let us remember that agriculture cannot be carried on like the trades in the towns; that we are dependent on the seasons and on accidents of weather, and that we must have in our contracts some security against inordinate demands for increased wages without reference to the condition of the markets or to local circumstances and conditions, and against sudden strikes in the most pressing emergencies. He therefore suggests that there should be no fixed and universal minimum of wages demanded by the Union, and that no laborers should leave their work except after due notice and a reasonable interval. These suggestions seem to pave the way for arbitration, and I believe they are already accepted in principle by the Council of the National Union, over which Mr. Arch presides. Nor is Sir Edward the only peacemaker. Other landlords have discountenanced the lock-out and disapproved the farmers' war *à outrance* against the Union. Still, as a body, landlords, farmers, and I fear I must add the rural clergy of the Church of England, are inexorable and inaccessible to any terms of peace. For them it is as a struggle of life and death, and they are fighting with their backs to the wall, giving no quarter and asking none. Much harm has been done to the cause of the National Union by the policy of another association called the Federal Union, which is in close alliance with the trades-unionists of London, and is strongly impregnated with the discontent of such democratic agitators as Mr. Odger. These Federal Unionists have demanded eighteen shillings a week as the universal minimum of wage, and they require their members to strike at a day's notice upon injunctions from headquarters to that effect. The farmers, who do not pause to distinguish between the National and the Federal Union, single out the latter as the foe most worthy of their steel, and they contend, as it seems to me with sufficient reason, that to resist to the death demands which would make farming impossible, is an act not of oppression or of persecution, but of the strictest self-preservation and self-defence, as when Germany anticipated the march to Berlin by the march to Paris. What the farmers and their advisers do not understand is that there is no community of council or of action between these two unions; that Mr. Arch and his friends decline all connection with Mr. Odger's Federalists, who meet in London; and that the National Agricultural Union are sincerely anxious for a pacification, and willing to meet the farmers half way, on the sole preliminary condition that the right of the laborer to belong to the union shall be respected.

Even the Federal Union, however, is, I hear, disposed to moderate the rancor of its rules, and Mr. Odger's language has been studiously mild. There is not the slightest disposition in any quarter among the laborers' friends to make this unhappy conflict an instrument of political or social revolutions; and the testimony of the rural police in the lock-out districts to the unexceptionable behavior of the poor fellows with blue ribbons on their hats, who are standing idle at their cottage-doors or playing unwonted games of cricket on the village green without a murmur, while the boom of steam-plows and steam-cultivators is in their ears, marks an admirable contrast to the riots and rick-burnings of forty years ago.

I was lately on a visit to a friend in one of these eastern counties, a resident landlord, who, since he came into his estate two years ago, has made himself esteemed even by those who are most alarmed at his remarkable generosity and beneficence, and beloved by the poor whose homes he has transformed, and whose cheerless lives he has brightened as with a ray of sunshine. If all landlords resembled my friend, England might again be as merry as she is rich. But the part he has lately taken in opposing the lock-out and supporting the just rights of the National Union has exposed him to furious and bitter reproaches and recriminations, and having been guilty of the enormity of granting leases and given general permission to his tenants to kill the ground game upon these farms in a country where one is never out of sight of a hare, he is called a "communist," which, like "atheist," is a convenient and comprehensive formula of reprobation. The fact is, that this much-abused gentleman, with all his enthusiasm for the cause of the weak and the poor, is a person of thorough practical good sense, and his influence upon the councils of the Union has been exerted with equal courage and moderation to correct exaggeration, to restrain excitement, and to restore peace. As we were riding together, the other day, through a portion of the lock-out country, where the fields are as silent and deserted as if a war or a pestilence had passed over them, and he was de-

ploring a strife so fraught with innumerable prospective evils, I confess he reminded me of that pathetic historical figure of Falkland, upon whose lips, amidst the calamities of a distracted kingdom, there was no other word than Peace. We found that in one small village between twenty and thirty heads of families, the pith of the laboring population, had emigrated to the North, and there were more to follow. One fine fellow, christened by his mates "the Lord of the Harvest," was earning his 3s. 2d. a day with his employers in Northumbria, and his "old woman" was expecting to be sent for to join him in his new quarters; "for what's the use," she said, "of our staying here if there's no work to be got?"

These poor people do not stir from their old homes, even to move into another part of England, without a pang; and in this particular district I know of only two cases of emigration, and those were of young men. Still, as the days and weeks and months wear on, these kindlier feelings will become embittered; and if the Union should be beaten, and the laborers should be reduced to their former dependence, there would probably be an exodus on an Irish scale. A lock-out in Kent was announced a day or two since. This would look as if the Farmers' Association were bent upon breaking down the financial resources of the unionists at any cost to their own immediate interests; but a field running to weeds is not a pleasant spectacle for the landowner, and he may perhaps interpose his veto. The ultimate effect of this lamentable conflict will perhaps be beneficial to both sides: it will convert a semi-feudal system into one of simple contract; it will teach both the farmer and the laborer something of the economies of their common craft; it will convince the farmer that well-paid labor in the field is cheaper than ill-paid labor on the rates; it will make the laborer more self-reliant and more business-like; but meanwhile it will be very hard upon the aged and the unskilled. There will be less sentimental charity and obligation, but, let us hope, healthier and happier homes, and a new generation not afraid *erectus ad sidera tollere vultus*. I observe that in some parts of the country the farmers are already offering an increase of wages to their laborers, a result which the unionists are not likely to misinterpret.

We are expecting the arrival of the Czar next week on a visit which it seems to be considered as rather private and domestic (though not of course incognito) than one of state. From the moment he sets foot on English ground he will be welcomed with addresses of congratulation and signs of the heartiest welcome. Among all classes there is a desire and disposition to do him honor, not only as the father of our adopted princess, but as the sovereign who emancipated his serfs, and the son of that great ruler who had always professed himself the especial friend of England until the war in the Crimea broke his heart. We are anxious to cast that campaign into oblivion; and it is shrewdly suspected that the Czar's sojourn among us will not pass away without an attempt to arrive at a definite understanding with respect to Russian policy in Central Asia. However this may be, Alexander II. will be a most welcome guest, and among the entertainments in preparation is a review at Aldershot, in which, at his particular desire, will figure the regiments that have lately returned from service on the Gold Coast.

#### FRANCE.—EXHIBITION OF PRUDHON'S WORKS.

PARIS, May 8, 1874.

PARIS may be called at the present moment the city of exhibitions. There is first the annual exhibition of living artists, the chief picture in which is "Christ on the Cross," painted by M. Bonnat for the Criminal Court of Paris. It is an old tradition in all French criminal courts to place a picture of Christ over the head of the judge. Bonnat has abandoned the old traditional type of Christ, and painted a new one, conceived in a more realistic manner. His attempt is very much discussed, admired by some and criticised by more. A friend of mine made, I believe, the best criticism when he said, "This is not Christ; it is one of the two thieves, and not the good one." We have secondly the magnificent Loan Exhibition, held at the Palais Bourbon, for the benefit of the Alsatian emigrants to Algeria, composed of all the gems of the most celebrated private galleries in Paris. But I will only notice to-day an exhibition of the works of a single painter—of Prudhon, whom I have always considered as one of the greatest painters of our age. It is quite a new idea, and a very happy one, after a painter is dead to bring together all his works for a special and commemorative exhibition, before they are scattered and partly lost to the community. Such a personal exhibition not only shows at a glance the history of the development of some great mind, it shows also the influence of a historic period on the development of art; it represents not merely a man, a soul, but a whole period. Such exhibitions have been held for the works of Ingres, of Delacroix, of Delacroix. Prudhon died long ago, in 1823, and the exhibition of his works which is now taking place has been inspired by a desire to help his daughter, who is in very poor circumstances. All the works of Prudhon are not to be found in it; some of his finest works are absent, but still the

catalogue of the exhibition has as many as 500 numbers, including all the drawings, sketches, and engravings left by the great master, who has justly been called the French Correggio.

Prudhon was born in 1760 at Cluny, the seat of the world-famous abbey, a small monastic town which is now so forgotten that few people take the trouble to visit the remains of its gigantic cathedral and of its splendid convents. He was the thirteenth son of a poor mason, and received a gratuitous education from the hands of the Benedictines. The monks perceived in him a decided taste for drawing, and they sent him, when he was sixteen years old, to Dijon, the capital of Burgundy, where there were good masters of all sorts. The Estates of Burgundy, presided over then by Prince de Condé, gave an annual prize to a young painter, and sent him to Rome. Prudhon entered the lists, obtained the prize, and left for Rome; not alone, alas! as he had married in Dijon a person who proved afterwards to be utterly unworthy of him, and who was the curse of his life. He studied the old masters in Italy and made the acquaintance of Canova, who evidently left a deep impression on his mind, as many of his figures look like painted statues. He copied in Rome the "Glory" of the Palazzo Barberini, by Pietro di Cortone, and his copy still adorns the hall of the Estates of Dijon.

Prudhon came back to France and went to Paris in 1789, on the eve of the Revolution, poor and unknown, and was long obliged to paint portraits and to make drawings for the illustration of books. Some of the engravings made after these drawings have an extraordinary beauty—for instance, two compositions made for the firm of Firmin Didot for an edition of "Daphnis and Chloë." Correggio had become the favorite model of Prudhon, and in these drawings there is an admirable chiaroscuro, as well as a Grecian purity of line and of form. If I were forced to characterize the style of Prudhon, I should say that he is in painting what André Chénier was in poetry at the same epoch—a lover of the antique, of the ideal forms of beauty, with a modern sensibility, an expression of sadness and melancholy which the Greeks did not know. From Correggio he takes the roundness of the outlines, an undescribable and wave-like movement of the human body, a mystic contrast of light and shadow; from the masters of his own time, from David especially, the preference for classic and mythologic subjects over the worldly subjects of the eighteenth century. What belongs to himself is a purity which is still felt in such subjects as "Joseph and Potiphar's Wife," and which is nowhere more visible than in his naked figures of "Psyche," of "Zephyr," of "Venus," of "Adonis"; and a pathetic expression, especially in the latter years of his life, which rises to sublimity in his "Cain and Abel," and in his "Dying Christ," his last work, which can be admired at the Louvre. Prudhon was too individual to be fully understood at once; he did not walk in the footsteps of the great masters who became popular during the Revolutionary period and the Empire. He was very much praised for his small compositions, his illustrations of the classics; his paintings were not understood. He became tired of his own art, and, unfortunately, spent several years of his life in small works, which have become very valuable for all lovers of books, but which did not give sufficient scope to his genius.

He was very unhappy in his domestic life; his wife left him the whole care of his children. It is evident from his drawings that he knew more of infants than most painters know; his Cupids are drawn from life. He fell into a state of melancholy which became a sort of disease; his friends at last succeeded in separating him from a wife who was a domestic tyrant, who spent all the money he was gaining with so much difficulty, and who had, it seems, not a single virtue to redeem her extraordinary vices. It was agreed that she should leave him, he taking sole charge of the children and paying her a pension; but after many years he became at last free to follow his aspirations in peace and quietness. Not long after this separation he consented to give lessons to a pupil of Grenze, who had just died, though he was so shy and timid that he always avoided taking pupils even in times of great penury. Mademoiselle Mayer soon took pity on the poor man and became his protector and friend. Calumny never breathed on their relations, which grew to be very intimate. Mademoiselle Mayer was full of enthusiasm; she procured him friends, and it is probable that, owing to her kindness, Prudhon was able to make his finest compositions; for all his great pictures were painted when he was already more than forty-five years old.

His reputation began with his great picture of "Cain"; the criminal looks on his dead brother, while Justice and Vengeance come from heaven and fly after him. You see here the strange mixture of ideas which had followed the Revolution; the Biblical tradition is mixed up with personifications of justice and vengeance. But even these are not classic deities; they are representative forms, philosophical deities. The same year, Prudhon exhibited his "Psyche taken through the air by flying Zephyrs," one of his most ideal compositions, full of grace, of poetry, and of an exquisite sentiment. The public could not help being struck on seeing the same man so pathetic at one moment and so romantic at another; the

reputation of Prudhon was made, but success did not come with reputation. His imagination carried him away among scenes which for the general public were almost unattractive; only a few connoisseurs could see the intrinsic power of sentiment and the æsthetic perfection of "Venus and Adonis," of "Zephyr playing on the surface of the waters." This was a sort of land of dreams; the light itself of Prudhon's pictures seemed like the light of some new sun, of some mystic, unseen lamp.

Once famous, Prudhon received orders from high personages; he painted the portrait of the Empress Josephine (now, I believe, in Parma), of Count Sommariva, of Prince Talleyrand. The city of Paris asked him to draw the cradle which was presented to Marie Louise for the young King of Rome. But he had time also to paint his famous "Assumption" (now at the Louvre) and a curious allegorical figure called "The Soul ascending to Heaven." In the present exhibition are seen the various *études* which he made for this figure of the "Soul"; a woman is seen flying away from the earth, her arms are directed to the sky, but a last chain still holds one of her feet; beside her on the ground are crowns, sceptres, purple draperies, flowers, but among all these objects is a serpent. The background is a rough sea and a cloudy sky. No description can well give you an idea of this composition. The aspiration of the soul towards heaven is represented in a material form, but there is so much purity, so much elegance in the womanly form given to the figure of the soul, that the impression left on the mind is one of the most ideal order.

The days of prosperity and of happiness were not long for Prudhon; Mademoiselle Mayer, his best friend, lost her reason and committed suicide. Prudhon never recovered from the shock which this sad event gave him. He ceased to paint for a time, and when he went back to his studio he began his "Dying Christ," which was, so to speak, the last and greatest effort of his genius. He had hardly finished this picture, which may be compared with the finest pictures of the Italian and Flemish schools, when he became very ill and was obliged to renounce all work. He saw his end approach with an almost childish pleasure. "Oh! how heavy is the chain of life," he wrote to a friend at the time. On his death-bed he manifested the greatest resignation. He died on the 16th February, 1823. Among the many sketches which are seen at the Palais des Beaux-Arts is a small drawing in ink of a woman representing Painting, who is begging, with an inscription under it, "Date obolum Picturæ." This small drawing has been cut from a letter addressed by Prudhon to the Minister of Fine Arts—a letter in which the poor artist asked for some pecuniary help. Such was at one time the destitution of one of the noblest men of the Imperial time. Of what use is it now to him that the smallest sketches of his hand are sold at extraordinary prices? Our generation is more generous towards artists. Such men as Meissonier, Gérôme, are making great fortunes. Their pictures are sold in New York, in London, as well as in Paris. The market of art is now the whole world, but its horizon has not become larger; modern painters are, on the contrary, too apt to reduce the canvas to domestic proportions. They think more of elegant drawing-rooms and cabinets than of huge palaces and of churches. Historical and religious painting is abandoned for landscape and the picture *de genre*; the human figure, in its true proportion and size, will, however, always be the element of the finest and noblest style of art. Prudhon was a master in the minute compositions which he made for the mere illustration of books; but he could also equal the old masters in such subjects as the "Assumption," the "Crucifixion," "Cain and Abel." An evil fortune seems to have attached to him, even after his death; the colors he used were not of good quality, and many of his pictures have suffered already very much from this cause, especially from an exaggerated use of bitumen, which is one of the most dangerous ingredients employed by modern art, as it contracts constantly, and finally converts a picture into a kind of mosaic.

## Correspondence.

### THE MANTEGNA PHOTOGRAPHS.

TO THE EDITOR OF THE NATION:

SIR: With respect to the notice which appeared in your paper of the proposal to photograph Mantegna's "Triumph of Julius Cæsar," at Hampton Court Palace, as it is impossible I can write to each gentleman desiring to subscribe, will you kindly permit me to reply through your columns?

On account of the uncertainty connected with the process of photography, we cannot specify the time when the sets will be ready for delivery. We expect it will be in the course of the summer. The prints will most likely be produced in some permanent process. When they are ready, we will send a notice to each subscriber, and he can remit the payment, plus the cost of carriage, either to his agent in London or to a bank I will appoint. We should prefer delivering the prints to an agent here.



Regarding the cost, this is in nowise a commercial speculation, and until the undertaking is completed we cannot be sure of the amount of subscription required. It may be over two guineas, but will more probably be less, in which case we propose making up that sum by photographing some other work by Mantegna.

I have the honor to be, sir, your most obedient servant,

HENRY WALLIS.

24 BRECKNOCK CRESCENT, LONDON, N. W., May 12, 1874.

## Notes.

WE have received from Cambridge the annual reports for 1873 of the trustees of the Museum of Comparative Zoology, and of the trustees of the Anderson School at Penikese. The former speaks of the prospect of being compelled, about this time, to make a very material reduction in the Museum's working force and running expenses, but represents the collections to be in good condition and safe from harm. The natural-history library numbers about twelve thousand volumes. The Anderson report gives the formal history of the transfer of Penikese to Prof. Agassiz, and is illustrated by heliotype illustrations of the school buildings, of Buzzard's Bay, the island in plan, etc. The school opens this year July 8, and closes August 29. —The *Weekly Book Bulletin*, published in Chicago, is the advertising medium of a singular enterprise—a book exchange, to which any one contributes from his surplus stock, paying charges of transportation and a fee of ten cents for every volume exchanged, and leaving the price to be fixed by the manager of the exchange. The last issue we have seen of the *Bulletin* (No. 4) contains 121 lots of ordinary books, one of books rare and valuable, and a list of books wanted. Novels and school-books, with odd volumes of standard works, form a large proportion of these lists.—Dr. Leonard Bacon's 'Genesis of the New England Churches' is in the press of Harper & Bros.—J. R. Osgood & Co. promise 'The Story of a House,' from the French of M. Viollet-le-Duc, with his illustrations. The art of house-building is described in a manner suited to the comprehension of youthful and other unprofessional readers, and the translation is certainly to be welcomed.—*O Novo Mundo* for May 23 publishes a considerable vocabulary, together with fragments of the etymology, phrases, etc., of the language of the Guanás and Chanés—little-known Indian tribes inhabiting the district of Miranda in Matto Grosso, along the Paraguay, in the neighborhood of Albuquerque. A dictionary containing more than 2,000 vocables of this language was destroyed in 1867 in the sacking of Nioac. Captain Tannay, of the Brazilian artillery, is the scholar to whose painstaking we owe the collection. From the same journal we learn of the publication of the second volume of Dr. Almeida's 'Historical Memoirs of the Extinct State of Maranhão.' The preceding was occupied with the history of the Society of Jesus; this one contains many rare documents, Relations, Journals, etc., of great interest for the early history of the Amazon. Another great river is fitly honored in the 'Biblioteca del Río de la Plata,' a collection of works, documents, and notices, unpublished or little known, relating to the physical, political, and literary history of the river, edited by Dr. Don Andrés Lamas, and now issuing in parts at Buenos Ayres.

—The Trustees of the Metropolitan Museum of Art, desirous of affording to the public an opportunity of seeing the fine collection of works of art at the Museum, have arranged for the free admission of visitors on Saturday next, "Decoration Day." On Washington's Birthday nearly 5,000 people visited the Museum.

—The Annual Report (through Mr. J. Hammond Trumbull) of the Council of the American Antiquarian Society last October contained a list of books in the Indian language printed at Cambridge and Boston before 1775, preceded by an account of the origin and early progress of Indian missions in New England. This list and the prefatory narrative have since been printed for private distribution. The former is undoubtedly as full a beginning as any one bibliographer could now make, but Mr. Trumbull does not put it forward as absolutely complete or accurate in every detail. The apostle Eliot of course figures largely in Mr. Trumbull's survey of the Indian missions. The question whether his famous Bible was really of any use to the Indians, or anything but a *monumentum ere perennius* of his learning, patience, and piety, is very satisfactorily answered by means of facts which will doubtless be new to most people. The number of Indians who could and did read Eliot's Bible and Catechism, and subsequent primers, was very large, and to be reckoned by hundreds; many copies which have been preserved to our time bear witness to constant usage; a second edition of the Bible was called for by the loss, in the devastations of war, of the greater part of the first; in the printing of both editions an Indian compositor rendered great service in revising and amending. And finally we have evidence that Eliot's version of the Bible, like every other version, tended to unify the

language of the people for whom it was made. The Rev. Experience Mayhew, writing from the Vineyard in 1792 (about sixty years after the first edition was published), stated the difference between the dialects of that island and those of the mainland of Massachusetts to have been formerly "somewhat greater than now it is, before our Indians had the use of the Bible and other books translated by Mr. Eliot; but since that, the most of the little differences that were betwixt them have been happily lost, and our Indians speak, but especially write, much as those of Natick do." Mr. Trumbull points out, besides, those qualities of the Old Testament which so adapt it to the understanding of a primitive people that "the language of the Indians offered a medium of translation certainly not inferior to the English or to any language of modern Europe."

—The Senate Committee on Printing has reported a bill which strikes at the root of a great evil, and will, if it becomes a law, effect a salutary retrenchment in the expenses of the Government. It is entitled "An Act to provide for the sale of extra copies of public documents, and for the distribution of the regular official editions thereof." These extra copies are to have their price printed on the title-page, be wrapped at the Government printing-office, and sold for the cost of manufacture, plus postage, to whoever will purchase them. A list of the documents, with their prices, is to be published in the *Patent-Office Gazette* and *Congressional Record*. The principle of this much-needed reform is, of course, thoroughly sound; experience having shown that our reckless extravagance in giving away public documents has had not even the merit of bringing them to the knowledge of those who would most be benefited by them. The value of the proposed system, however, depends largely, if not entirely, on the publicity given to the catalogue; and as this ought to be accurate and in some measure descriptive, the preparation of it might properly be entrusted either to the Congressional Library or to the Smithsonian Institution. It should contain, too, we think, a list of the documents printed under the old system in years past, and now constituting the lumber of the Capitol; and, except in the case of a few of the more valuable illustrated works, these might be disposed of for a price exceeding but little their value as waste-paper. Finally, the public ought not to be obliged to resort for information to the two journals above-mentioned, but catalogues, collective and classified, should be procurable of the Congressional printer at a nominal charge.

—The Centennial Board of Finance, which is mainly composed of Philadelphians, has resolved to prosecute the work without regard to Congressional aid, and, indeed, practically abandons all hope of such aid. The gentlemen, however, who form the Centennial Commission (or the quorum of it), and who have no pecuniary burdens to shoulder, take a different view of the matter, and have recently resolved that Congress ought still to adopt and carry through the Centennial or be prepared to witness its failure. The natural effect of this behavior has been to exasperate those Philadelphians who appreciate the public disgust engendered by the Centennial wire pulling at the Capitol, and to loosen their tongues in a very edifying manner. Thus the *Evening Telegraph* calls for the dissolution of the present commission, and the appointment of a local managing body in its stead, and assigns reasons of which nobody can deny the force, which have long been privately understood, and which, since the exposure comes from headquarters, deserve now to be generally made known in the simple interest of the Centennial itself. The *Telegraph* says:

"The Exposition scheme as a national affair, to be conducted under the auspices of the Central and State Governments, has fallen through; and the present commission, in which Pennsylvania, which has contributed fifty-two dollars to one dollar contributed by all the rest of the States put together, has just the same and no more voice and vote as States which have not given a dollar, is only an obstacle to success. Several of the commissioners yesterday appeared to feel the embarrassments of their positions as the representatives of nobody, and tendered their resignations; and if other members of the commission who are drawing mileage and expenses from the fund contributed by the people of Pennsylvania would do likewise, they would greatly oblige a number of very much dissatisfied people in this locality. Independently of mere pecuniary considerations, the present commission is not such a body as should have charge of a great enterprise like this. Many of its members are alternates, and, although professing to represent States, really represent nobody. One of the subscriptions to the Centennial stock credited to a certain State is in reality the subscription of the gentleman who figures as an alternate, and who paid the money to get on the commission for the sake of the notoriety it would give him. As this gentleman has been repudiated by the State he 'alternates' for, his right to figure as a commissioner may well be questioned. Another alternate resides in a neighboring city, and represents a distant State. His mileage bill, however, is not his expenses between his place of residence and Philadelphia, but between the State he assumes to represent and this city. To use a homely but forcible expression, this is crowding the mourners."

We shall only add that if Pennsylvania is willing to assume the cost of the international features of the Exposition, nobody will seek to thwart her; and that there is yet time to secure the guarantee of the principal States in the

Union for their portion of the expense as individual exhibitors. But each State must then be allowed to appoint its own commissioners in such number as it pleases, and to grant a perpetual leave to withdraw to the figure-heads nominated in the act of Congress, whose charges for actual or constructive mileage will probably always remain the chief monument of their patriotic activity.

—Good observers consider annexation to the United States to be the manifest destiny of the Sandwich Islands. It may easily happen that such a connection will precede closer relations than now exist between this country and the West Indies; and, once cut loose from the solid continent, there is no part of the Pacific which our earth-hunger may not lead us to attach to the Union. Just at this time our attention is drawn, by a double interest, to the archipelagoes in the South Pacific which lie on the direct route between Honolulu and Auckland. The Fiji Islands have eluded us and fallen into the arms of Great Britain; but we have the consolation of knowing that it was a United States naval commander, during the administration of President Pierce, who visited the islands with the blessing of a national debt, arbitrarily set up a chief (Thakombau) to be king over all, and brought about so great a change in the government that cabinets and parliaments and written constitutions (there have been at least two, in 1867 and in 1871) became necessary, and at last the essentially British plantation made good its claims to the protection of the mother-country. It was United States Consul Brower, too, who introduced the Sea Island cotton-seed, of which the product, under changed conditions, is superior to the original staple. Possibly, as one good turn deserves another, we are now preparing the way for a British protectorate in the neighboring group of the Samoan or Navigator Islands. A couple of years ago it was understood that, in imitation of Gen. Babcock's negotiations with Baez, a treaty had been arranged without the knowledge of the State Department by the manager of a line of steamers running from San Francisco to Australia—a treaty which secured the United States, in return for our protection, the exclusive privilege of a naval station on the island of Tutuila, and of which the fifth clause read as follows: "We [the 120 chiefs of the archipelago] do acknowledge the absolute authority of the United States of America with regard to all matters whatsoever, and bind ourselves to adopt the common laws of America." This diplomatic achievement, like its San Domingo prototype, was apparently adopted by the State Department, and was used as an argument with Congress in favor of a subsidy to the steamship line in question. The scheme reappears this session, and a protectorate is urged on the ground that the Samoan Islands harbor a species of the extinct dodo. This is a great falling-off in tone from the discussion of 1872. Then a lobbyist for the treaty, Captain Wakeman, when referring to the native women of the islands, could rise to flights like this:

"They stand out in their beatific nudity and loveliness, the emblem of the great Master's handiwork in his happiest mood, a combination of beauty, grace, and innocence which no Christian can look upon without the deepest sentiments of love and admiration both toward the Creator and the created."

We may observe, for the benefit of those whose natures are too cold to be moved by arguments like this, that some statistics as to the area of the Navigator group (revising those of the Commodore Wilkes expedition) are to be found in Petermann's *Mittheilungen* for March 25; and that a full rather than critical geographical and political sketch of the Fiji Islands, with a map on a liberal scale, is printed in the May number of the *Geographical Magazine* (Trübner & Co.)

—The question of "Coeducation," and the cognate question of "Sex in Education," have been brought into discussion in England by an article from Dr. Maudsley in the *Fortnightly Review*, in which he reproduces Dr. Clarke's views, with such modifications as English manners seem to call for. This has led to a reply from Mrs. Elizabeth Garrett Anderson, in the same magazine, which is not only very able, but, owing to its studious moderation, very effective. She maintains that what is called the periodicity of woman's organization does not in healthy persons interfere with their working power, and among the poor is not allowed to do so. Servant-girls, and charwomen, and others engaged in manual labor, show no less capacity for continuous labor than men. As regards mental labor, she says that it is within the experience of many women that what Dr. Maudsley speaks of "as an occasion of weakness, if not of temporary prostration," is either not felt to be such or is recognized as an aid, the nervous and mental power being in many cases greater at those times than at any others; and she hazards the opinion that it is really the result of an effort on the part of nature to get rid of what may be called surplus vitality. But she is here speaking only of mature women. As regards young girls under the age of eighteen, she fully confirms Dr. Clarke's doctrines. But she denies that these doctrines have been overlooked or are not acted on by the friends of the

higher education of women in England, and she would refuse entrance to a university or competition for college honors to any girls below this age. What English educational reformers propose, she says, is, "that after a girlhood of healthful work and healthful play, when her development is complete and her constitution settled, the student, at the age of eighteen or nineteen, should begin the college course, and should be prepared to end it at twenty-two or twenty-three." "As we shall see later on," she adds, "this is a very different plan from that pursued in America and condemned by Dr. Clarke." She also concurs with Dr. Clarke in condemning "Coeducation"—coeducation as its friends would have it in this country—that is, setting up a goal three or four years off, and "obliging each sex to run for it side by side on the same road, in daily competition with each other, and with equal expenditure of force at all times"—for coeducation of this kind there is, she says, no organized movement in England. "What is advocated is just what Dr. Clarke approves, viz., setting up the same goal, and allowing young men and young women to reach it each in their own way, and without the stimulus of daily rivalry."

—The best mode of spreading a knowledge of the principles of political economy is a frequent subject of discussion at the meetings of the Société d'Economie Politique in Paris. A long debate on it took place at the April meeting, in which the principal point was the possibility or expediency of making a course of political economy obligatory in the law schools of the various colleges. The advocates of the scheme urged its importance on the ground that these schools contained a large proportion of the future lawyers, judges, and legislators of France, who ought, of all things, to understand the laws of trade. The only objections came from those who thought the subject ought to be left to the Faculty of the Scientific Schools, as it is an experimental science, and deals with material interests. Moreover, it was feared that the professors and students of the law schools were so full of literary prejudices and of disdain for trade and commerce, and whatever appertained to them, that there would be great difficulty in getting the professors to teach political economy, even if they knew anything about it, or the young men to study it. On the other hand, M. Villiamé, Joseph Garnier, and others maintained that political economy belonged to the political and moral sciences, and should enter into the equipment of every lawyer and administrator as a matter of course, and that such men were likely to make better political economists than those who made it a special study. All the greatest economists were philosophers before being or besides being economists—Vauban, Turgot, and Adam Smith, for instance. M. Leroy-Beaulieu pointed out that at Bonn and Berlin, where he had studied, the course of political economy was in the Faculty of Philosophy, and instead of one professor of political economy there are, in the German Faculties, four or five, each taking a different department of the study. But he thought it could never be taught successfully in the French law schools by professors who would consider it a mere adjunct to more important things. He said that among the great economists of the past you found naturalists like Quesnay, and philosophers like Adam Smith, or business men like Say and Ricardo, but not a single jurist. He thought, therefore, that in order to secure due honor and efficiency for economical instruction, the law schools should be divided into two sections, one devoted to juridical science proper, and the other to administrative and economic science, and under the latter head he would include administration, finance, statistics, diplomatic history, constitutional law and international law, and would allow each section to give its own degrees. We trust the spectacle of Logan, with his "battle-born and blood-stained greenback," carrying the Senate of the United States with him on a grave question of national morality and economy, will do something to rouse the colleges of this country to a sense of the vast importance of this matter. There has been a great deal of fighting in all the colleges during the last ten years over the rival claims of the literary classics and the natural sciences, both of which enter but a comparatively small distance into the direct preparation of young men for the practical work of life, while there has been little or nothing said or done about the provision of improved instruction in the art of managing public affairs, or, in other words, the art of governing great complicated industrial and commercial communities, which is in many respects a new art, because such communities are a new thing. The result is that ninety-nine out of every hundred college-bred men know about as much about political economy, and the use of statistics, and the experience of mankind in the various branches of administration, as they know about astronomy, though they are every day called upon to express effective opinions on them.

#### WHAT IS DARWINISM? \*

THE question which Dr. Hodge asks he promptly and decisively answers: "What is Darwinism? It is atheism."

\* \* What is Darwinism? By Charles Hodge, Princeton, N. J. New York: Scribner, Armstrong & Co. 1874.



Leaving aside all subsidiary and incidental matters, let us consider (1) what the Darwinian doctrine is, and (2) how it is proved to be atheistic. Dr. Hodge's own statement of it cannot be very much bettered:

"His [Darwin's] work on the Origin of Species does not purport to be philosophical. In this aspect it is very different from the cognate works of Mr. Spencer. Darwin does not speculate on the origin of the universe, on the nature of matter or of force. He is simply a naturalist, a careful and laborious observer, skilful in his descriptions, and singularly candid in dealing with the difficulties in the way of his peculiar doctrine. He set before himself a single problem—namely, How are the fauna and flora of our earth to be accounted for? . . . To account for the existence of matter and life, Mr. Darwin admits a Creator. This is done explicitly and repeatedly. . . . He assumes the efficiency of physical causes, *showing no disposition to resolve them into mind-force or into the efficiency of the First Cause.* . . . He assumes, also, the existence of life in the form of one or more primordial germs. . . . How all living things on earth, including the endless variety of plants and all the diversity of animals, . . . have descended from the primordial animalcule, he thinks, may be accounted for by the operation of the following natural laws, viz.: First, the law of Heredity, or that by which like begets like—the offspring are like the parent. Second, the law of Variation; that is, while the offspring are in all essential characteristics like their immediate progenitor, they nevertheless vary more or less within narrow limits from their parent and from each other. Some of these variations are indifferent, some deteriorations, some improvements—that is, such as enable the plant or animal to exercise its functions to greater advantage. Third, the law of Over-Production. All plants and animals tend to increase in a geometrical ratio, and therefore tend to overrun enormously the means of support. If all the seeds of a plant, all the spawn of a fish, were to arrive at maturity in a very short time, the world could not contain them. Hence, of necessity, arises a struggle for life. Only a few of the myriads born can possibly live. Fourth, here comes in the law of Natural Selection, or the Survival of the Fittest; that is, if any individual of a given species of plant or animal happens to have a slight deviation from the normal type favorable to its success in the struggle for life, it will survive. This variation, by the law of heredity, will be transmitted to its offspring, and by them again to theirs. Soon these favored ones gain the ascendancy, and the less favored perish, and the modification becomes established in the species. After a time, another and another of such favorable variations occur, with like results. Thus, very gradually, great changes of structure are introduced, and not only species, but genera, families, and orders, in the vegetable and animal world, are produced" (pp. 26-29).

Now, the truth or the probability of Darwin's hypothesis is not here the question, but only its congruity or incongruity with theism. We need take only one exception to this abstract of it, but that is an important one for the present investigation. It is to the sentence which we have italicised in the earlier part of Dr. Hodge's own statement of what Darwinism is. With it begins our enquiry as to how he proves the doctrine to be atheistic.

First, if we rightly apprehend it, a suggestion of atheism is infused into the premises in a negative form: Mr. Darwin shows no disposition to resolve the efficiency of physical causes into the efficiency of the First Cause. Next (on p. 48) comes the positive charge that "Mr. Darwin, although himself a theist," maintains that "the contrivances manifested in the organs of plants and animals" "are not due to the continued co-operation and control of the divine mind, nor to the original purpose of God in the constitution of the universe." As to the negative statement, it might suffice to recall Dr. Hodge's truthful remark, that Darwin "is simply a naturalist," and that "his work on the origin of species does not purport to be philosophical." In physical and physiological treatises, the most religious men rarely think it necessary to postulate the First Cause, nor are they misjudged by the omission. But surely Mr. Darwin does show the disposition which our author denies him, not only by implication in many instances, but most explicitly where one would naturally look for it, namely—at the close of the volume in question: "To my mind, it accords better with what we know of the laws impressed on matter by the Creator," etc. If that does not refer the efficiency of physical causes to the First Cause, what form of words could do so? The positive charge appears to be equally gratuitous. In both Dr. Hodge must have overlooked the beginning as well as the end of the volume which he judges so hardly. Just as mathematicians and physicists, in their systems, are wont to postulate the fundamental and undeniable truths they are concerned with, or what they take for such and require to be taken for granted, so Mr. Darwin postulates, upon the first page of his notable work, and in the words of Whewell and Bishop Butler, (1) the establishment by divine power of general laws, according to which, rather than by insulated interpositions in each particular case, events are brought about in the material world; and (2) that by the word "natural" is meant "stated, fixed, or settled," by this same power, "since what is natural as much requires and presupposes an intelligent agent to render it so—i.e., to effect it continually

or at stated times—as what is supernatural or miraculous does to effect it for once."\* So when Mr. Darwin makes such large and free use of "natural as antithetical to supernatural" causes, we are left in no doubt as to the ultimate source which he refers them to.† Rather let us say there ought to be no doubt, unless there are other grounds for it to rest upon.

Such ground there must be, or seem to be, to justify or excuse a veteran divine and scholar like Dr. Hodge in his deduction of pure atheism from a system produced by a confessed theist, and based, as we have seen, upon thoroughly orthodox fundamental conceptions. Even if we may not hope to reconcile the difference between the theologian and the naturalist, it may be well to ascertain where their real divergence begins, or ought to begin, and what it amounts to. Seemingly, it is in their proximate, not in their ultimate, principles, as Dr. Hodge insists when he declares that the whole drift of Darwinism is to prove that everything "may be accounted for by the blind operation of natural causes, without any intention, purpose, or co-operation of God" (p. 64). "Why don't he say," cries the theologian, "that the complicated organs of plants and animals are the product of the divine intelligence? If God made them, it makes no difference, so far as the question of design is concerned, how he made them, whether at once or by a process of evolution" (p. 58). But, as we have seen, Mr. Darwin does say that, and he over and over implies it when he refers the production of species "to secondary causes," and likens their origination to the origination of individuals; species being series of individuals with greater difference. It is not for the theologian to object that the power which made individual men and other animals, and all the differences which the races of mankind exhibit, through secondary causes, could not have originated congeries of more or less greatly differing individuals through secondary causes.

Clearly, then, the difference between the theologian and the naturalist is not fundamental, and evolution may be as profoundly and as particularly theistic as it is increasingly probable. The taint of atheism which, in Dr. Hodge's view, leavens the whole lump, is not inherent in the original grain of Darwinism—in the principles posited—but has somehow been introduced in the subsequent treatment. Possibly, when found, it may be eliminated. Perhaps there is mutual misapprehension growing out of some ambiguity in the use of terms. "Without any intention, purpose, or co-operation of God." These are sweeping and effectual words. How came they to be applied to natural selection by a divine who professes that God ordained whatsoever cometh to pass? In this wise: "The point to be proved is, that it is the distinctive doctrine of Mr. Darwin that species owe their origin (1) not to the original intention of the divine mind, (2) not to special acts of creation calling new forms into existence at certain epochs, (3) not to the constant and everywhere operative efficiency of God guiding physical causes in the production of intended effects, but (4) to the gradual accumulation of *unintended* variations of structure and instinct securing some advantage to their subjects" (p. 52). Then Dr. Hodge adduces "Darwin's own testimony," to the purport that natural selection denotes the totality of natural causes and their interactions, physical and physiological, reproduction, variation, birth, struggle, extinction—in short, all that is going on in nature; that the variations which in this interplay are picked out for survival are *not intentionally guided*; that "nothing can be more hopeless than the attempt to explain this similarity of pattern in members of the same class by utility or the doctrine of final causes" (which Dr. Hodge takes to be the denial of any such thing as final causes); and that the interactions and processes going on which constitute natural selection may suffice to account for the present diversity of animals and plants (primordial organisms being postulated and time enough given) with all their structures and adaptations—that is, to account for them scientifically, as science accounts for other things.

A good deal may be made of this, but does it sustain the indictment? Moreover, the counts of the indictment may be demurred to. It seems to us that only one of the three points which Darwin is said to deny is really opposed to the fourth, which he is said to maintain, except as concerns the perhaps ambiguous word *unintended*. Otherwise, the origin of species through the gradual accumulation of variations—i.e., by the addition of a series of small differences—is surely not incongruous with their origin through "the original intention of the divine mind" or through "the constant and everywhere operative efficiency of God." One or both of these Mr. Darwin (being, as Dr. Hodge says, a theist) must needs hold to in some form or other; wherefore he may be presumed to hold the fourth proposition in such wise as not really to contradict the first or the third. The proper antithesis is with the second proposition only, and the issue comes to this: Have the multitudinous forms of living creatures, past and present, been produced by as many special and independent acts of creation at very numerous epochs? Or have they originated under causes as natural as reproduc-

\* The Doctrine of Evolution. By Alexander Winchell, LL.D., etc. New York: Harper & Brothers. 1874.

† Darwinism and Design; or, Creation by Evolution. By George St. Clair. London: Hodder & Stoughton. 1873.

Westminster Sermons. By the Rev. Charles Kingsley, F.L.S., F.G.S., Canon of Westminster, etc. London and New York: Macmillan & Co. 1874.

\* These two postulate-mottos are quoted in full in a previous article, in No. 446 of the Nation (p. 45 of the present volume).

tion and birth, and no more so, by the variation and change of preceding into succeeding species?

Those who accept the latter alternative are evolutionists. And Dr. Hodge fairly allows that their views, although clearly wrong, may be genuinely theistic. Surely they need not become the less so by the discovery or by the conjecture of natural operations through which this diversification and continued adaptation of species to conditions is brought about. Now, Mr. Darwin thinks—and by this he is distinguished from most evolutionists—that he can assign actual natural causes, adequate to the production of the present out of the preceding state of the animal and vegetable world, and so on backward—thus uniting, not indeed the beginning but the far past with the present in one coherent system of nature. But in assigning actual natural causes and processes, and applying them to the explanation of the whole case, Mr. Darwin assumes the obligation of maintaining their general sufficiency—a task from which the numerous advocates and acceptors of evolution on the general concurrence of probabilities and its usefulness as a working hypothesis (with or without much conception of the manner how) are happily free. Having hit upon a *modus operandi* which all who understand it admit will explain something, and many that it will explain very much, it is to be expected that Mr. Darwin will make the most of it. Doubtless he is far from pretending to know all the causes and operations at work; he has already added some and restricted the range of others; he probably looks for additions to their number and new illustrations of their efficiency; but he is bound to expect them all to fall within the category of what he calls natural selection (a most expansible principle), or to be congruous with it—that is, that they shall be natural causes. Also—and this is the critical point—he is bound to maintain their sufficiency without *intervention*.

Here, at length, we reach the essential difference between Darwin, as we understand him, and Dr. Hodge. The terms which Darwin sometimes uses, and doubtless some of the ideas they represent, are not such as we should adopt or like to defend; and we may say once for all—aside though it be from the present issue—that, in our opinion, the adequacy of the assigned causes to the explanation of the phenomena has not been made out. But we do not understand him to deny “purpose, intention, or the co-operation of God” in nature. This would be as gratuitous as unphilosophical, not to say unscientific. When he speaks of this or that particular or phase in the course of events or the procession of organic forms as not intended, he seems to mean not specially and disjunctively intended and not brought about by intervention. Purpose in the whole, as we suppose, is not denied but implied. And when one considers how, under whatever view of the case, the designed and the contingent lie inextricably commingled in this world of ours, past man’s disentanglement, and into what metaphysical dilemmas the attempt at unravelling them leads, we cannot greatly blame the naturalist for relegating such problems to the philosopher and the theologian. If charitable, these will place the most favorable construction upon attempts to extend and unify the operation of known secondary causes, this being the proper business of the naturalist and physicist; if wise, they will be careful not to predicate or suggest the absence of intention from what comes about by degrees through the continuous operation of physical causes, even in the organic world, lest, in their endeavor to retain a probable excess of supernaturalism in that realm of nature, they cut away the grounds for recognizing it at all in inorganic nature, and so fall into the same condemnation that some of them award to the Darwinian.

Moreover, it is not certain that Mr. Darwin would very much better his case, Dr. Hodge being judge, if he did propound some theory of the *nexus* of divine causation and natural laws, or even if he explicitly adopted the one or the other of the views which he is charged with rejecting. Either way he might meet a procrustean fate; and although a saving amount of theism might remain, he would not be sound or comfortable. For if he predicates “the constant and everywhere operative efficiency of God,” he may “lapse into the same doctrine” that the Duke of Argyll and Sir John Herschel “seem inclined to,” the latter of whom is blamed for thinking “it but reasonable to regard the force of gravitation as the direct or indirect result of a consciousness or will existing somewhere,” and the former for regarding “it unphilosophical ‘to think or speak as if the forces of nature were either independent of or even separate from the Creator’s power’” (p. 24); while if he falls back upon an “original intention of the divine mind” endowing matter with forces which he foresaw and intended should produce such results as these contrivances in nature, he is told (pp. 44–45) that this banishes God from the world and is inconsistent with obvious facts. And that because of its implying that “He never *interferes* to guide the operation of physical causes.” We italicize the word, for *interference* proves to be the keynote of Dr. Hodge’s system. Interference with a divinely ordained physical nature for the accomplishment of natural results! An unorthodox friend has just imparted to us, with much misgiving and solicitude lest he should be

thought irreverent, his tentative hypothesis, which is, that even the Creator may be conceived to have improved with time and experience! Never before was this theory plainly and barely put before us. We were obliged to say that in principle and by implication it was not wholly original.

But in such matters, which are far too high for us, no one is justly to be held responsible for the conclusions which another may draw from his principles or assumptions. Dr. Hodge’s particular view should be gathered from his own statement of it:

“In the external world there is always and everywhere indisputable evidence of the activity of two kinds of force, the one physical, the other mental. The physical belongs to matter, and is due to the properties with which it has been endowed; the other is the everywhere present and ever-acting mind of God. To the latter are to be referred all the manifestations of design in nature and the ordering of events in Providence. This doctrine does not ignore the efficiency of second causes; it simply asserts that God overrules and controls them. Thus the Psalmist says: ‘I am fearfully and wonderfully made. My substance was not hid from thee when I was made in secret, and curiously wrought (or embroidered) in the lower parts of the earth.’ . . . ‘God makes the grass to grow, and herbs for the children of men.’ He sends rain, frost, and snow. He controls the winds and the waves. He determines the casting of the lot, the flight of an arrow, and the falling of a sparrow” (pp. 43, 44).

Far be it from us to object to this mode of conceiving divine causation, although, like the two other theistic conceptions referred to, it has its difficulties, and perhaps the difficulties of both. But, if we understand it, it draws an unusually hard and fast line between causation in organic and inorganic nature, seems to look for no manifestation of design in the latter except as “God overrules and controls” second causes, and, finally, refers to this overruling and controlling (rather than to a normal action through endowment) all embryonic development, the growth of vegetables, and the like. He even adds, without break or distinction, the sending of rain, frost, and snow, the flight of an arrow, and the falling of a sparrow. Somehow we must have misconceived the bearing of the statement, but so it stands as one of “the three ways,” and the right way, of “accounting for contrivances in nature”; the other two being (1) their reference to the blind operation of natural causes, and (2) that they were foreseen and purposed by God, who endowed matter with forces which he foresaw and intended should produce such results, but never *interferes* to guide their operation.

In animadverting upon this latter view, Dr. Hodge brings forward an argument against evolution, with the examination of which our remarks must close:

“Paley, indeed, says that if the construction of a watch be an undeniable evidence of design, it would be a still more wonderful manifestation of skill if a watch could be made to produce other watches, and, it may be added, not only other watches but all kinds of timepieces in endless variety. So it has been asked, If a man can make a telescope, why cannot God make a telescope which produces others like itself? This is simply asking whether matter can be made to do the work of mind! The idea involves a contradiction. For a telescope to make a telescope supposes it to select copper and zinc in due proportions, and fuse them into brass; to fashion that brass into inter-entering tubes; to collect and combine the requisite materials for the different kinds of glass needed; to melt them, grind, fashion, and polish them, adjust their densities, focal distances, etc., etc. A man who can believe that brass can do all this might as well believe in God” (pp. 45, 46).

If Dr. Hodge’s meaning is that matter unconstructed cannot do the work of mind, he misses the point altogether; for original construction by an intelligent mind is given in the premises. If he means that the machine cannot originate the power that operates it, this is conceded by all except believers in perpetual motion, and it equally misses the point; for the operating power is given in the case of the watch, and implied in that of the reproducing telescope. But if he means that matter cannot be made to do the work of mind in constructions, machines, or organisms, he is surely wrong. “*Solitur ambulando*,” vel *scribendo*; he confuted his argument in the act of writing the sentence. That is just what machines and organisms are for; and a consistent Christian theist should maintain that it is what all matter is for. Finally, if, as we freely suppose, he means none of these, he must mean (unless we are much mistaken) that organisms originated by the Almighty Creator could not be endowed with the power of producing similar organisms, or slightly dissimilar organisms, without successive interventions. Then he begs the very question in dispute, and that, too, in the face of the primal command, “Be fruitful and multiply,” and its consequences in every natural birth. If the actual facts could be ignored, how nicely the parallel would run! “The idea involves a contradiction.” For an animal to make an animal, or a plant to make a plant, supposes it to select carbon, hydrogen, oxygen, and nitrogen, to combine these into cellulose and protoplasm, to join with these some phosphorus, lime, etc., to build them into structures and usefully adjusted organs. A man who can believe that plants and animals can do this (not, indeed, in the crude way suggested, but in the appointed way) “might as well believe in God.” Yes, verily, and so he



probably will (in spite of all that atheistical philosophers have to offer) if not harassed and confused by such arguments and statements as these.

There is a long line of gradually-increasing divergence from the ultra-orthodox view of Dr. Hodge through those of such men as Sir William Thomson, Herschel, Argyll, Owen, Mivart, Wallace, and Darwin, down to those of Strauss, Vogt, and Büchner. To strike the line with telling power and good effect, it is necessary to aim at the right place. Excellent as the present volume is in motive and tone, and clearly as it shows that Darwinism may bear an atheistic as readily as a theistic interpretation, we fear that it will not contribute much to the reconciliation of science and religion.

The length of the analysis of the first book on our list precludes the notices which we intended to take of the three others. They are all the production of men who are both scientific and religious, one of them a celebrated divine and writer unusually versed in natural history. They all look upon theories of evolution either as in the way of being established or as not unlikely to prevail, and they confidently expect to lose thereby no solid ground for theism or religion. Mr. St. Clair, a new writer, in his 'Darwinism and Design, or, Creation by Evolution,' takes his ground in the following succinct statement of his preface:

"It is being assumed by our scientific guides that the design-argument has been driven out of the field by the doctrine of evolution. It seems to be thought by our theological teachers that the best defence of the faith is to deny evolution *in toto* and denounce it as anti-Biblical. My volume endeavors to show that if evolution be true all is not lost, but, on the contrary, something is gained: the design-argument remains unshaken, and the wisdom and beneficence of God receive new illustration."

Of his closing remark, that, so far as he knows, the subject has never before been handled in the same way for the same purpose, we will only say that the handling strikes us as mainly sensible rather than as substantially novel. He traverses the whole ground of evolution, from that of the solar system to "the origin of moral species." He is clearly a theistic Darwinian without misgiving, and the arguments for that hypothesis and for its religious aspects obtain from him their most favorable presentation, while he combats the *dysteleology* of Hückel, Büchner, etc., not, however, with any remarkable strength.

Dr. Winchell, Chancellor of the new university at Syracuse, in his volume just issued upon the 'Doctrine of Evolution,' adopts it in the abstract as "clearly as the law of universal intelligence under which complex results are brought into existence" (whatever that may mean), accepts it practically for the inorganic world as a geologist should, hesitates as to the organic world, and sums up the arguments for the origin of species by diversification unfavorably for the Darwinians, regarding it mainly from the geological side. As some of our zoölogists and palæontologists are sure to have somewhat to say upon this matter, we leave it for their consideration. We are tempted to develop a point which Dr. Winchell incidentally refers to—viz., how very modern the idea of the independent creation and fixity of species is, and how well the old divines got on without it. Dr. Winchell reminds us that St. Augustine and St. Thomas Aquinas were model evolutionists; and where authority is deferred to this should count for something.

Mr. Kingsley's eloquent and most suggestive Westminster Sermons, in which he touches here and there upon many of the topics which evolution brings up, has incorporated into the preface a paper which he read in 1871 to a meeting of London clergy at St. Sion College, upon certain problems of natural theology as affected by modern theories in science. We may hereafter have occasion to refer to this volume. Meanwhile, perhaps we may usefully conclude this article with two or three short extracts from it:

"The God who satisfies our conscience ought more or less to satisfy our reason also. To teach that was Butler's mission; and he fulfilled it well. But it is a mission which has to be re-fulfilled again and again, as human thought changes and human science develops. For if, in any age or country, the God who seems to be revealed by nature seems also different from the God who is revealed by the then popular religion, then that God and the religion which tells of that God will gradually cease to be believed in.

"For the demands of reason—as none knew better than good Bishop Butler—must be and ought to be satisfied. And therefore, when a popular war arises between the reason of any generation and its theology, then it behoves the ministers of religion to enquire, with all humility and godly fear, on whose side lies the fault; whether the theology which they expound is all that it should be, or whether the reason of those who impugn it is all that it should be."

After pronouncing it to be the duty of the naturalist to find out the how of things, and of the natural theologian to find out the why, Mr. Kingsley continues:

"But if it be said, After all, there is no why; the doctrine of evolution, by doing away with the theory of creation, does away with that of final causes, let us answer boldly, 'Not in the least.' We might accept all that Mr. Darwin, all that Prof. Huxley, all that other most able men have

so learnedly and acutely written on physical science, and yet preserve our natural theology on the same basis as that on which Butler and Paley left it. That we should have to develop it I do not deny.

"Let us rather look with calmness, and even with hope and good-will, on these new theories; they surely mark a tendency towards a more, not a less, Scriptural view of nature."

"Of old it was said by Him without whom nothing is made, 'My Father worketh hitherto, and I work.' Shall we quarrel with science if she should show how these words are true? What, in one word, should we have to say but this: 'We know of old that God was so wise that he could make all things; but, behold, he is so much wiser than even that, that he can make all things make themselves.'"

*Lascine.* By an Oxford Man. (New York: D. Appleton & Co. 1874.)

—Some of the converts to Roman Catholicism must make extreme drafts on the patience of Monsignor Capel, Father Hecker, and others of the older heads. We refer to the writing converts. One variety of these is the female convert who retains a sweet tooth for novels, and who by-and-by writes one which has a good deal of ardency in it, and which shows how Selma, to whom Paul had offered his hand in marriage, refused Paul; but how, afterwards, she sees that celibate in a black cassock and a calm, white face, celebrating mass, and how she finds him much more spiritual-looking and nice than young Arcularius, whom she did accept. When Paul saw that he could not get Selma, he resolved that he would thenceforth devote his storm-swept heart to the service of the sanctuary, and he did so, and found it better even than Selma herself. This really is one extant notion of the priestly office, and we can imagine the slight groan with which a middle-aged gentleman in valid orders, and hailing from the County Down, would read about Paul and Selma and Arcularius in his church magazine. Another variety of the writing convert is not a novelist. It is his line to write a book about how a caudid Universalist seeker for truth found his way to Rome, or how a Protestant lawyer sought and found. Sometimes he is a young man who has had "culture" at two academies and half a college until he has desired and acquired a fearless judicial mind and has begun reading 'The Standard British Essayists.' His culture usually includes as much knowledge of Catholicism as that Papists worship images and pictures, persecute when they can, are many of them Irish by birth, and that formerly in France, on a certain St. Bartholomew's Day, at a concerted signal, they murdered many thousands of French Protestants, and at the end of the massacre sang the *Te Deum*. The surprise to his judicial mind when, as he goes on with his 'Essayists,' he lights upon the Macaulay New-Zealander paragraph in the review of Ranke's 'Papacy,' may be imagined. All of a sudden he discovers that actually there is something to be said on the side of Catholicism; that really that church has made some figure in the world and done some good; and that it had stated preaching years before the Seventh-Day Baptists were known to history. The judicial mind begins to incline, and, after the fashion of some such minds, is soon at an extreme opposite to its just vacated extreme. The emotion of the religious director of this young man, when he casts his eye on the preface of his acolyte's first controversial work and recognizes his old friend Macaulay, must be considerable. We have read that same paragraph in such a production within a couple of years; and it is not more than that, we should think, since we made the acquaintance of Paul and Selma.

As for the book before us, 'Lascine,' it is apparently by a convert, and it is both controversial and a work of fiction; and in whichever light it is looked at it will seem one of the most extraordinary books of this or any other age. How a book no bigger than this could be so silly as this, is the reader's constant wonder. A short synopsis does it great injustice, but something of its remarkable quality may be seen at a glance. In brief, it is a story of a young being who at one time thought himself a follower of Pusey, but who afterwards became a Roman Catholic with a strikingly "holy expression of countenance," and, as the author at almost the same moment tells us, a costume marked by all "the négligé elegance of Pool's establishment when it does the best good cutters can do." This gentleman's name is E. Lascine. "What a jolly name he has," says Francis Carley, one of his fellow-pupils, to Paul Wright. "Yes, it is a pretty name—Edward Lascine," says Paul, Paul and Francis being two youths who, like Edward, are "going in for the priesthood." In stature, Lascine is about the middle height; he has broad shoulders, "but with the figure almost of a woman"; "his trowsers are nearly black, falling over the small foot"; his eyes and hair are dark, but his complexion is fair, and his black biretta shows it off to advantage, though not made of silk, like that of Master Carley. Carley, by the way, is an unrefined young man, with bigger hands and feet than Edward and a less holy expression, both at meal-times and at prayer-times; but he "had gone in for the ecclesiastical nicety which all converts from Ritualism consider correct," and his biretta was consequently finer than young Lascine's, though Lascine, in the matter of hands and feet and all other points of real gentility, is to the more under-bred Carley what Carley would call "a howling

swell," and Carley is but "a cad." By-and-by, however, Carley becomes pretty "holy," too, and somewhat refined. Lascine's father and mother are in dreadful grief about his having gone over to Rome, a movement which he thus effects: Father Clare, one of his new instructors, asked him how he managed it. Lascine replies, that reading in St. Austin one day he came upon the question, *Quid est ergo pulchrum, et quid est pulchritudo?* and that he at once resolved that instead of travelling "during the Long," for that vacation was near at hand, he would "study hard." In a fortnight from that time his researches came to a happy end, for he was then free from superstition and had been already "received." Not everybody, however, need expect so much facility in coming to conclusions about little matters of this nature, for not everybody has the intellectual grasp of our young undergraduate, as the following piece of argumentation will show: Edward, let us say, is much persecuted by his father (a gentleman who, for his fidelity to Church-of-England principles, might almost have been a rural dean), and is only allowed at home on such occasions as when there is a death in the family. He then gets home in time either to convert the departing relative, or else with the rarest native taste to arrange flowers upon the coffin and all up and down the room. As we get a view of him in the scene of which we offer the reader a glimpse below, he has arrived on account of the demise of his brother-in-law. The rector of the parish happens to be in attendance, and, at the request of the elder Lascine, young Edward, of whose reconversion his father does not as yet despair, tackles the Anglican divine:

"Mr. De Vere rolled forth sonorously, 'What principles evolve truth? Let's hear your teaching, sir.'"

"'If you wish it, gentlemen.'"

"The musical voice of Edward Lascine swept through the room. The ladies dropped their light employments to listen. Even hard philosophy seemed softened by his tones."

"Three principles concur to evolve truth and beget certitude, to wit: *Principium a quo*, or the subject of certitude, which is the intellect. Secondly, *Principium per quod*, or the instrument, which is multiplex, for notions come to us through many channels. Thirdly, *Principium quod*, by which truth is distinguished from falsity, or the motives begetting certitude—all which motives are reduced to head of evidence."

The elderly heretic is evidently a good deal alarmed at young Aquinas:

"The Rev. Mr. De Vere sniffed haughtily as he asked for a definition of *principium per quod*."

"We are coming to that, sir. *Principium per quod*, or fount of truth. The motives are, 1, *sensus intimus*; 2, *sensus externi*; 3, ideas. The mind reflects on these last and grasps relations of things—(i.) by immediate comparison, whereby it connects universal principles, and (ii.) by mediate or ratiocination: 4, by testimony of men."

"Bravo for my delegate," old Mr. Travers said.

"Mr. De Vere reddened."

"Ah! De Vere," said John Lascine, "an English parson beaten by a 'Pope's kitten.'"

"A roar of laughter followed this remark, and the first-luncheon bell stopped all conversation."

It will be seen that a reasoner like this could reason himself up the wall of a house if he were once set going, and it is not surprising that he got from Oxford to "St. Osmund's" in "the Long." The author evidently has not a suspicion but that he has actually shown us "how truth is evolved."

Having converted himself, Edward resolves on the priesthood. Very early he provides himself with a "discipline," which in the silence of his room, after he has got his Pool's coat off, we are told that he faithfully uses, and our author opens his hero's portmanteau on the night of his first arrival at the seminary and shows us the steel-pointed lashes. In all the school exercises—whether of class-room, chapel, or play-ground—Lascine is easily a leader and a favorite, as our "Oxford man" assures us, and above all things he is genteel as can be. Despite his loose cassock, his fine figure can always be discerned; many duchesses send flowers to his room or give him books of study which his shrunk allowance does not admit of his purchasing; young ladies sigh for him; when he leaves school and visits the Continent the sainted Isabella of Spain decorates him, and the daughter of a French nobleman of the old régime nearly dies of love for him. But, faithful to his ideal, he will allow the daughter of the French nobleman no closer title than that of sister, and finally makes her marry his friend Trevilyan; the distinguished elegance of his dress mourning-suit does not wean him from his attachment to the vestments of the priest; and finally, at the end of a huddle of duchesses, upholstery, "disciplines," low, unrighteous, unspiritual parsons, holy, refined "fathers," high insteps, lavender trowsers, bleeding crucifixes, high altars, Oxford slang, religious unctuousness of phrase, Gothic lecterns, well-fitting serge walking-coats, and much beside, we find Father Lascine in the person of a transparent-faced, noble Jesuit, who is preaching in an extremely flowery manner down in our own Texas. We have no desire, nor could we be compelled, to speak with contempt of the intelligent, sincere religious convictions of any body of men; but true contempt is certainly the right feeling to be entertained for so hollow, silly, and ill-mannered a book as 'Lascine.'

*The Confessions of William Henry Ireland*, containing the Particulars of his Fabrications of the Shakspeare Manuscripts; together with Anecdotes and Opinions of many Distinguished Persons in the Literary, Political, and Theatrical World. A New Edition, with an Introduction by Richard Grant White, and additional fac-similes. (New York: J. W. Bouton.)—These are the "confessions" of the author of one of the most impudent and, for a time, one of the most successful literary forgeries of modern times. Young Ireland (the son of "Sammy" Ireland, whilom Spitalfields weaver, but afterwards a maker and vendor of books) conceived the idea of imitating the autograph of Shakspeare, and of passing it off on his father as a genuine signature, merely by way of a joke, at the same time fully intending to undeceive his enthusiastic parent after a few hours of delirious joy over the possession of such a treasure. But his father accepted the forgery with such perfect faith and was so exuberant in his delight that the bewildered son put off his disclosure from hour to hour, and from week to week, until, before he was aware, he became entangled in such hideous meshes of prevarications, fabrications, lies, and deceit that when he awoke from the nightmare that his life had become, he found himself with a branded name and an outcast from his father's house, the hero of a deeper tragedy than any he had ever invented.

At first all went gaily enough and rapidly enough, as witness the long catalogue of forged documents, memoranda of accounts, marginalia in old books, letters from Queen Elizabeth, from Southampton, pieces of poetry, portraits, MS. sheets of Shakspeare's tragedies, deeds, engravings, trinkets, a lock of the poet's hair, and a 'Profession of Faith'—all which this precious young scamp busily manufactured and handed over to the ecstatic old curiosity-vendor, to be exhibited to the admiration and awe of the scholars and critics of the day, and to be reverently kissed on bended knees by Boswell. What boy's brain at eighteen could stand such flattery? It was the reception given to the 'Profession of Faith' that first started in the mind of the forger the idea of palming off as Shakspeare's a tragedy of his own composition. This 'Profession' of ultra-Protestant faith was to dispel for ever the tradition that Shakspeare died a Roman Catholic, and was read by Ireland père to Dr. Parr and Joseph Warton in the presence of its young discoverer. One can imagine the effect upon the vanity of the youth at hearing the great oracle of learning, Dr. Parr, say: "Mithter Ireland" (for he lisped strongly), "we have very fine pathageth in our Churth thervith, and our Litany abounth with beautieth; but here, thir, ith a man who hathe ditthanteth uth all." This critical estimate the "Brummagem Johnson" placed upon a composition which Ireland had himself composed, written out on a fly-leaf of an old book with tobacco-water, and had but a few hours before taken from a nail in the chimney where he had hung it to be browned into its proper age. What further proof did he need that he was Shakspeare's equal, or that, at all events, he might now attempt a higher flight? (Dr. Parr pronounced this anecdote "a lie" along with the rest of the forgeries after the bubble broke.) He at once set himself busily to work, and a tragedy in Shakspeare's handwriting was the result, founded, like "Cymbeline," on the early history of Britain, and called "Vortigern and Rowena."

The excitement and enthusiasm of the public had now reached such a pitch that the presentation on the stage of this tragedy was demanded, and rival managers contended for its possession. But the vaulting ambition of the young forger had overleaped itself. His discoveries were too voluminous; his lines were too extended, and exposed too many points of attack. A party not so numerous as solid denounced his inventions for, what they were, barefaced forgeries; and Malone gathered some of his choicest laurels in a masterly exposure of their utter falseness. The town was therefore just in that fortunate condition in which praise and ridicule, belief and disbelief, shared possession of it, and which promised a golden harvest to the theatre where the tragedy should first appear. Sheridan was the successful competitor; and though he cared little for Shakspeare, and though his great actors, Kemble and Mrs. Siddons, were heretics on the subject of the authorship of the tragedy, yet the "money in it" was a sufficient lure. The night of the representation arrived. The theatre was filled to its utmost capacity. Not more than half a dozen women were present, so early and so great was the throng. The performance had been the talk of the town for weeks; handbills fiercely denouncing the play had been distributed at the door to all who entered the theatre (handbills, by the way, now worth many times their weight in gold), and the audience had listened to the sonorous voice of Mr. Kemble, through scene after scene of turgid nonsense—listened calmly indeed, but with a growing belief that the sentences so majestically rolled over their heads were none of Shakspeare's—when Mr. Kemble paused; the audience was accustomed to long pauses from Mr. Kemble, and it waited; the line was slowly repeated:

"And when this solemn mockery is o'er!"



The charm was snapped, inextinguishable derision followed, and, amid hooting, and hissing, and howling, and yelling, this most audacious and insolent of literary impostures was forthwith pilloried. No further word would the house hear of this convicted balderdash, and the green curtain was let down upon it in *secula seculorum*. It is said that the repetition of the tragedy was announced for the next evening, but underneath the large advertising posters there appeared written in chalk, "To be followed by the farce of 'My Grandmother!'" and the design was given up.

After all, decided as was the judgment passed on the evening of the performance, the believers in the genuineness of the tragedy and of all the rest of the rubbish rallied bravely—believe it all they did and would, and in more than one ponderous volume maintained their faith even after the penitent young forger had in the book before us publicly confessed his guilt. Well indeed did Chalmers and "Sammy" Ireland prove that, "e'en though vanquished, they could argue still," and they found much solace in calling Malone names.

We could wish to believe that young Ireland's fall was due to his desire to gratify his father merely for a few minutes, and that his dishonesty in this instance was abnormal; but unfortunately the love-songs which years afterwards he published in Paris, of 'Chastelard to Mary, Queen of Scots,' assumed to be genuine; and of his 'Napoleon Anecdotes,' many, it is to be feared, were *ben trovato*. The 'Confessions,' of which this is a reprint, can be purchased readily in England in old bookshops for a few shillings, and is there picked up and read by those only who are interested chiefly in Shakspeare. Its reproduction in this country is timely, and will introduce to a much wider circle a highly entertaining and instructive episode in Shaksperian literature. The volume might have been made a trifle more attractive by *fac-similes* of some of the engravings from the original quarto edition of the 'Miscellaneous Papers,' such as the picture of the lock of Shakspeare's hair, his pen-and-ink portrait, etc.; but any such omission is outweighed by the gain of a preface by Mr. White, to whom American scholarship is much beholden for an edition of the great poet which takes high rank even when compared with the best that English scholars have produced.

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### BOOKS OF THE WEEK.

Authors.—Titles.

Publishers.—Prices.

Archdall (Rev. M.), Monasticism in Ireland, Vol. I.	(W. B. Kelly)	
Clarke (Rev. D.), Revision of the English Version of the Bible		
Detlef (C.), Valentine, the Countess: a Tale.	(Hurd & Houghton)	\$0 50
Fullerton (G. H.), Ruth: a Pastoral Poem.	(Porter & Coates)	1 50
Farrar (Rev. F. W.), Life of Christ, 2 vols.	(Locke & Bublir)	
Gladbach (E.), Zweck, Mittel und Erfolge des Mainzer Katholik-Vereins, swd.	(E. P. Dutton & Co.)	
Gierke (Prof. O.), Das alte und das neue Deutsche Reich, swd.	(L. W. Schmidt)	
Helbig (F.), Die Sage vom "Ewigen Juden," swd.	(L. W. Schmidt)	
Holtzmann (Dr. H.), Die Ansiedelung des Christenthums in Rom, swd.	(L. W. Schmidt)	
Luerssen (Dr. C.), Die Pflanzengruppe der Farne, swd.	(L. W. Schmidt)	
Motley (J. L.), John of Barneveld, 2 vols.	(Harper & Bros.)	
Mathews (Prof. W.), The Great Conversers, and Other Essays, (S. C. Griggs & Co.)		1 75
Moulton (Louise C.), Some Women's Hearts.	(Roberts Bros.)	
Murray (Dr. J.), Pathology and Treatment of Cholera.	(G. P. Putnam's Sons)	1 00
Newby (Mrs. C. J.), Kate Kennedy: a Tale, swd.	(T. B. Peterson & Bros.)	0 50
Phelps (Mrs. E. B.), Memoir of Washington, for Boys and Girls.	(Robert Clarke & Co.)	1 50
Perrot (Dr. F.), Reform des Zollvereinstarifses, swd.	(L. W. Schmidt)	
Pfeiderer (Dr. E.), Kosmopolitismus und Patriotismus, swd.	(L. W. Schmidt)	
Perty (M.), Die Grenzen der sichtbaren Schöpfung, swd.	(L. W. Schmidt)	
Prescott (W. H.), Conquest of Peru, Vol. 2.	(J. B. Lippincott & Co.)	
Report of the Civil Service Commission, 1874, swd.	(James Miller)	0 30
Scott (Mrs. H. R.), Rome as it is.	(J. B. Lippincott & Co.)	
Thompson (Ellis W.), Beaten Paths.	(Lee & Shepard)	
Taylor (B. F.), The World on Wheels.	(S. C. Griggs & Co.)	1 50
The Workshop, No. 8, swd.	(E. Steiger)	0 50
Verrill (A. E.) and Smith (S. I.), Invertebrata of Southern New England, swd.	(Dodd & Mead)	3 18
Warden (R. B.), Life of Salmon P. Chase.	(Wilstach, Baldwin & Co.)	

## THE WEEK IN TRADE AND FINANCE.

NEW YORK, May 25, 1874.

**M**ONEY has ruled during the week at the same rates on call loans as those quoted in our last—2 to 3 per cent.—while on some days it was exceedingly difficult to loan it at anything over 2 to 2½ per cent. We quote time loans as follows: 4 per cent. for 30 days, 4½ per cent. for 60 days, 5 per cent. for 90 days, and 7 per cent. for the balance of the year. For commercial paper the market has undergone no change, unless it is slightly lower in consequence of the desire of capitalists and others, having the use of large sums upon which they are allowing interest, to use their money; in this way in the absence of any demand for it "on call" upon collateral security. The demand is reported to be very good for the better grades of mercantile paper, transactions in which have been generally made at 5 and 6 per cent., although sales are reported at even lower rates than these.

Cable advices report a gain of £383,000 in the bullion of the Bank of England for the week ending on Thursday last, the discount rate remaining at 4 per cent.

The statement of the Clearing-house banks for the week ending Saturday, May 23, was very favorable. The following table shows the changes in the different items as compared with those of the previous week:

	May 16.	May 23.	Differences.
Loans.....	\$24,587,500	\$22,814,400	Dec.. 1,773,100
Specie.....	37,301,600	26,022,300	Dec.. 1,279,300
Legal tenders.....	57,100,300	59,853,400	Inc.. 2,753,100
Deposits.....	236,395,000	234,243,300	Dec.. 2,151,700
Circulation.....	26,923,900	26,800,900	Dec.. 123,000

The following shows the relation between the total reserve and the total liabilities:

	May 16.	May 23.	Differences.
Specie.....	\$37,301,600	\$26,022,300	Dec.. 1,279,300
Legal tenders.....	57,100,300	59,853,400	Inc.. 2,753,100
Total reserve.....	\$84,401,900	\$85,875,700	Inc.. 1,473,800
Circulation.....	26,923,900	26,800,900	Dec.. 123,000
Deposits.....	236,395,000	234,243,300	Dec.. 2,151,700
Total liabilities.....	\$263,318,900	\$251,044,300	Dec.. 12,274,600
25 per cent. reserve.....	65,829,725	65,261,050	Dec.. 568,675
Excess over 25 per cent. reserve.....	18,572,175	20,614,650	Inc.. 2,042,475

The stock market has presented no specially interesting features; the fluctuations have not been by any means wide, but frequent, and, until to-day, anything else than encouraging to the speculative holders of stocks. The decided measures taken by the authorities of the State of Wisconsin towards enforcing the laws enacted by the Legislature relative to charges for the transportation of freight, have had a depressing effect directly upon the stocks of the Milwaukee and St. Paul and the Chicago and Northwestern Roads, and indirectly upon those of all Western roads which are dealt in at the Stock Exchange. Advices from Milwaukee on Friday state that

"Gov. Taylor issued to-day a circular in which, after reciting the resistance of the Milwaukee and St. Paul and Chicago and Northwestern Railroad Companies to the law recently passed by the Legislature, fixing tariffs for the transportation of freight, he urges every citizen to pay only the amounts the law prescribes for the services of these roads, and if they exact more to make complaint of such violations before justices of the peace, and have them come up to the higher criminal courts. He requests all district attorneys to prosecute the roads if any such complaints reach them."

All of which is not very promising of peace and quietness between that State and the railroads.

To-day the market rallied from the depression which existed up to the close of last week, and the market closed to-night at very nearly "top prices." There are signs of an upward movement in the stocks of the Dela-

ware, Lackawanna and Western R. R. Co., which advanced to-day to 109½, and the Central R. R. Co. of New Jersey, which sold at 106½. The stock of the Adams Express Company has been exceptionally strong, and has advanced during the week from 102 to 105½. The affairs of this Company are represented as being in a most satisfactory condition, while the greatest reliance is placed in the management.

The investment stocks have been very dull, and it would seem as if the parties who usually place their surplus money in them had turned their attention to other means of investment, which is not surprising in view of the complications which may arise between State authorities and the railroads other than those already existing in Wisconsin.

The following shows the highest and lowest sales of the leading stocks at the Stock Exchange for the week ending Saturday, May 23, 1874:

	Monday.	Tuesday.	Wed'day.	Thursday.	Friday.	Saturday.	Sales.
N. Y. C. & H. R. x	96½ 97½	95½ 97½	96½ 97½	97½ 97½	98 98½	98½ 98½	45,400
Lake Shore.....	74½ 75½	74½ 75½	74½ 75½	74½ 75½	75½ 76½	76½ 76½	108,800
Erie.....	35½ 35½	35½ 35½	35½ 35½	35½ 35½	35½ 35½	35½ 35½	2,800
Union Pacific.....	25½ 27½	25½ 26½	26½ 27½	26½ 26½	27½ 27½	27½ 27½	120,200
Chl. & N. W.....	39½ 42	39½ 40½	40½ 41½	39½ 41	40 40½	40 41½	44,800
Do. pfd.....	59 60½	58 59	59 59½	59 59½	58 58½	58½ 59½	2,800
N. J. Central.....	105½ 105½	105½ 105½	105½ 105½	105½ 105½	105½ 105½	105½ 105½	100
Rock Island.....	93½ 94½	94½ 94½	94½ 94½	94½ 94½	94½ 94½	94½ 94½	30,100
Mil. & St. Paul.....	81½ 81	81½ 81	81½ 81	81½ 81	81½ 81	81½ 81	59,300
Do. pfd.....	51½ 51½	51 51	51 51	51 51	51 51	51 51	2,900
Wabash.....	35½ 36½	35½ 36½	35½ 36½	35½ 36½	34½ 36½	35½ 37	55,300
D. L. & W.....	107½ 107½	107½ 107½	107½ 107½	107½ 107½	107½ 107½	107½ 107½	1,300
O. & M.....	22½ 23	22½ 23½	23 23½	23 23½	23½ 23½	23½ 24½	14,700
C. C. & I. C.....	18½ 19½	19 19½	19 19½	18½ 19	19½ 19	19½ 19	3,300
Harlem.....	69 70½	69½ 71	70½ 71	70½ 71	71 71	71½ 72½	218,400
W. U. Tel.....	40½ 41½	41½ 42½	42½ 42½	41½ 42½	42½ 42½	42½ 43½	62,300
Pacific Mail.....	40½ 41½	41½ 42½	42½ 42½	41½ 42½	42½ 42½	42½ 43½	62,300

The Government bond market has been firm, with a continued enquiry for bonds from home investors, partly from savings-banks. The foreign bankers are reported as sellers to a moderate extent. The following are the closing prices this evening:

U. S. 6's of 1881.....	121½@122½	U. S. 5-20, 1867.....	120½@120½
U. S. 5-20, 1862.....	115½@115½	U. S. 5-20, 1868.....	120½@121
U. S. 5-20, 1864.....	117½@117½	U. S. 5's, 10-40.....	115 115½
U. S. 5-20, 1865, May and Nov.....	118½@118½	U. S. 5's of 1881.....	115½@115½
U. S. 5-20, 1865, Jan. and July.....	119½@120½	U. S. Currency 6's.....	117½@117½

The principal feature in the market for State bonds has been the universal demand for New York State Bounty Loan, which carried the price up to 110; it is reported that the cause of this demand was the purchases made by order of the State authorities for the investment of funds directed to be placed in that loan, and that the whole amount to be so placed is several millions.

Beyond a sharp decline in the bonds of the Central Pacific Railroad Company to 89—for which we can see no reason—the market for railroad bonds requires little comment. Prices have been lower generally, partly, no doubt, in sympathy with the decline in Central Pacifics, of which the German bankers have been free sellers, having had orders to sell from Germany, where a cloud has been temporarily cast upon them because of some connection between that Company and the California Pacific. The price of the bonds of the latter Company has declined to a very low figure by reason of the fear that the next interest-coupons will not be paid, and the German newspapers have lately been very severe in their comments upon the Central Pacific securities by trying to establish a connection between the two companies which does not exist and is evidently misunderstood.

The fluctuations in the price of gold have been confined between the extremes of 112 and 112½. The specie shipments for the week amount to \$2,879,000, making the total shipments for the year \$18,200,000, against \$19,700,000 for the same period in 1873, and \$22,400,000 in 1872.

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